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Student Religious Orientations and Involvement in College Religious-Action Groups: A Survey of the Undergraduate Sodalists in the Jesuit Colleges and Universities of the United States

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STUDENT RELIGIOUS ORIENTATIONS AND INVOLVEMENT IN COLLEGE RELIGIOUS-ACTION GROUPS: A SURVEY OF THE UNDERGRADUATE SODALISTS IN THE JESUIT COLLEGES AND UNIVERSITIES OF THE UNITED STATES

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Finally, these scientific efforts are dedicated to the almost 400 undergraduate men and women sodalists whose participation has made the research meaningful, possible, and worthwhile.

CURRICULUM VITAE

The following is a synopsis of the author's educational experience and is intended to reflect some of the circumstances which may have led the author to a study of this kind.

Michael McCloskey was born in New Orleans, Louisiana, in July of 1941. He attended elementary schools in Long Island, New York, and in Arlington, Virginia, where he graduated from eighth grade in June of 1955. His secondary education took place under the tutelage of the Jesuits at Gonzaga College High School in Washington, D.C., from which he graduated sixth in his class in June of 1959. After a brief interlude at the Jesuit novitiate for the Maryland Province of the Society of Jesus, he enrolled at the University of Scranton, Pennsylvania, where he chose sociology with a concentration on social work as his undergraduate major. In June of 1965, he received his A.B. Honors degree magna cum laude and graduated as class valedictorian. The author entered the Graduate School in sociology at Loyola University, Chicago, where he has served as research assistant (1965-67) and teaching fellow (1967-68) while seeking his M.A. in sociology.

At this present stage of his career, the author intends to pursue his Ph.D. in sociology at Loyola University, Chicago. His specialty is the sociology of religion, and he is preparing himself for college teaching and research as well as service to his Church as a Catholic layman.

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INTRODUCTION

The thesis problem is in the realm of the sociology of religion. As a particular field dealing with the sociology of thought systems, the sociology of religion attends to both the solidifying and divisive aspects of religion in society.[1] The tension between each of these aspects becomes most readily apparent in the process of secularization. This process, described by Larry Shiner as enabling faith to "open man to genuine autonomy and responsibility," has gained an increasing importance in the work of sociologists of religion.[2] Yet Max Weber was already grappling with this subject at the turn of the century when he contrasted the inner-worldly and other worldly asceticism of the churches during and after the Protestant Reformation.[3] In this thesis the writer has wished to continue this focus on secularization as it specifically applies to certain lay apostolate groups in the Roman Catholic Church in the wake of Vatican Council II.

Definitions of the sociology of religion have often been either too broad or too exclusive, and have possibly obscured

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[1] George Simpson, Man in Society (New York: Random House, 1966), pp. 71-2.

[2] Larry Shiner, "Toward a Theology of Secularization," The Journal of Religion, XLV (October, 1965), p. 291.

[3] Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. by Talcott Parsons (New York: Charles Scribner's Sons, 1958), pp. 153-54.

what sociologists have been concerned with in studying the significance of religion in social life.[1] Durkheim's comparative analysis of the essentials of religion exemplifies the broad perspective.[2] And the surveys of Catholic Action projects in the Roman Catholic Church are examples of the exclusive approach to the sociology of religion.[3] Since this thesis focuses upon sodality members' religious orientations in the Jesuit college setting, the writer has adopted the modest but flexible approach to religion as set forth by J. Milton Yinger.

> The sociology of religion is the scientific study of the ways in which society, culture, and personality . . . influence [religion's] origin, its doctrines, its practices, the types of groups which express it, the kinds of leadership, etc. And, oppositely, it is the study of the ways in which religion affects society, culture, and personality--the processes of social conservation and social change, the structure of normative systems, the satisfaction or frustration of personality needs, etc.[4]

Yinger's description of the sociology of religion is conveniently adaptable to almost any research problem. It enables the researcher to study secularization in religious orientations as well as the action consequences of such orientations. It

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[1]Louis Schneider, "Problems in the Sociology of Religion," in Handbook of Modern Sociology, ed. by Robert E. L. Faris (Chicago: Rand McNally & Company, 1964), p. 772.

[2]Emile Durkheim, The Elementary Forms of the Religious Life, trans. by Joseph W. Swain (New York: Collier Books, 1961).

[3]Francois Boulard, An Introduction to Religious Sociology, trans. by M. J. Jackson (London: Darton, Longman and Todd, 1960), pp. xxvi-vii.

[4]J. Milton Yinger, Religion, Society and the Individual (New York: The Macmillan Company, 1964), pp. 20-1.

clarifies the relationship between the sacred and social change which is the crux of secularization. Nisbet has placed the study of the sacred in the sociological analysis of tradition in general.[1] Eliade examined the sacred as a social and religious phenomenon.[2] James had earlier theorized about the individual's religious experience of the sacred.[3] Weber documented the underpinnings of different religious world-views in terms of traditional and reformed approaches to the sacred.[4] Wach has enlarged on the consequential tensions involved in religious identification with sacred or secular principles.[5] Glock's discussion of the effects of a sacred or a secular viewpoint on religious commitment[6] and Stark's elaboration of these ideas in studies of varying religious groups have brought up to date theory and research on changes in man's orientation to what he regards as sacred and the implications of secularization for religion in the future.[7]

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[1]Robert A. Nisbet, The Sociological Tradition (New York: Basic Books, Inc., Publishers, 1966), p. 221.

[2]Mircea Eliade, Patterns in Comparative Religion, trans. by Rosemary Sheed (New York: Sheed & Ward, 1958), pp. xi-xii.

[3]William James, The Varieties of Religious Experience (New York: The Modern Library, 1935), pp. 31-2.

[4]Weber, op. cit., p. 197.

[5]Joachim Wach, Sociology of Religion (Chicago: The University of Chicago Press, 1964), pp. 377-78.

[6]Charles Y. Glock, "Religion and the Integration of Society," Review of Religious Research, II (Fall, 1960), p. 57.

[7]Rodney Stark, "Social Contexts and Religious Experience," Review of Religious Research, VII (Fall, 1965), p. 27.

This thesis has centered on social change in undergraduate sodalities at Jesuit institutions of higher learning in the U.S. Secularization has become the dominant trend in group organizational structure and in individual members' religious orientations. Such change in the sodalists' orientations to God and their religious-action groups has led to the questioning of traditional sodality ways of thinking, feeling, and acting. O'Dea has termed these challenges to symbols, ideas, and forms the "crises of religious organizations and movements."[1] The secularization of sodality groups has revealed divergent religious orientations of members who have recognized and are grappling with the dilemmas of definition and motivation.[2] This thesis research, therefore, has tried carefully to scrutinize the different orientations and their consequences in the lives of a sampling of sodality members.

Sodalists of every type of religious orientation have been experiencing the social change of secularization in their particular sodality groups especially as this trend has been accelerated by the pronouncements of Vatican II. The reactions of sodalists to these developments have been variously expressed: some have been opposed, some have accepted them for different reasons, and some have been quite critical of changes viewed as

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[1]Thomas F. O'Dea, "The Adequacy of Contemporary Religious Forms: An Area of Needed Research," Review of Religious Research, VII (Winter, 1966), p. 85.

[2]Thomas F. O'Dea, "Five Dilemmas in the Institutionalization of Religion," Journal for the Scientific Study of Religion, I (October, 1961), pp. 34-6.

irrelevant and expedient. In order to understand the variety of orientations and their respective types of involvement in sodality programs, the writer followed Vernon's suggestions for measuring religious practices and attitudes.[1] Moreover, the research was set in the context of sodality changes,[2] and it illumined specific orientations to that change along with their consequences.[3]

In summary, the theoretical framework of the thesis has been church-sect theory and materials concerning sodality and membership orientations have been organized accordingly. Methodologically, the construction of indices and the application of statistical tests distinguished the challenging, questioning, and critical religious orientation with its effects from other non-critical approaches. Finally, the verstehen method of Max Weber was employed in the interpretation of both critical and non-critical orientations as regards varying degrees of involvement in sodality. Only a small portion of the problems encountered in developing this thesis has been resolved. The writer has referred briefly to some important difficulties in theory and method and has also footnoted further discussion in related

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[1]Glenn M. Vernon, Sociology of Religion (New York: McGraw-Hill Book Company, Inc., 1962), pp. 55-6.

[2]Oliver R. Whitley, Religious Behavior (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1964), p. 3.

[3]Robert K. Merton, "Dysfunctions and Variant Evaluations of Religion," in Religion, Culture and Society, ed. by Louis Schneider (New York: John Wiley & Sons, Inc., 1964), p. 119.

references. Aside from unintended program evaluation of new directions in sodality, the findings of this study may serve to spell out types of orientations to change within the broader framework of the Catholic Church itself and lead to their eventually being precisely measured and better understood.

CHAPTER I

REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK

In this chapter the theoretical framework is constructed for subsequent research analysis and interpretation. First, the study's problem is briefly outlined. Next, there is a discussion of sect-church theory which has served as a model for organizing the material concerning Jesuit college sodalities. Finally, current research on religious orientations and involvement has been evaluated with a view toward formulating the study's hypothesis and guiding its methodology.

Preliminary Statement of the Problem

The Second Vatican Council represented the legitimation of modernizing efforts in the Roman Catholic Church.[1] Its repercussions are still being felt in every aspect of Catholic life--spiritual as well as organizational.[2] Christian education and the lay apostolate are two areas in which modernization and flexibility have been encouraged. The Jesuit college sodality groups, therefore, have begun to reflect and react to changes in

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[1] Robert Adolfs, The Church Is Different, trans. by Hubert Hoskins (New York: Harper & Row, Publishers, 1966), p. 56.

[2] Charles A. Curran, "Vatican II: Some Conditions for Psychological and Spiritual Growth: (mimeographed; Loyola University of Chicago, 1966), pp. 1-2.

the Church-wide attempt at up-dating.[1] Sodality ideals, image, membership criteria, and world-view are gradually being reassessed by student members and Jesuit moderators alike on American campuses.[2] Changes in leadership, program, and members' attitudes have become readily apparent in the sodality literature and this thesis' survey. Some sodalists have urged retaining certain essentials, such as Ignatian spirituality and ecclesial subordination, while allowing for adaptation of further particulars.[3] Others chose to fashion sodality way of life along Gospel lines rather than in accordance with prior organizational traditions.[4] Still others have called into question the continued existence of sodality itself.[5] These express some of the orientations of sodalists throughout the world, especially in the U.S., as they confront the uncertain relevancy of their religious-action groups in a secular age.

The research problem of this thesis as detailed in Chapter Two is simply this: how do sodalists view their sodality groups in the post-Vatican II period of change and how do their

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[1]Joseph F. MacFarlane, "Two Check Points for Renewal," Direction, XI (November, 1964), pp. 4-5.

[2]Jesuit College and University Sodality Directors, Proceedings of the Second Annual Meeting (St. Louis, 1965), p. 74.

[3]Louis Paulussen, The Method of the Sodalities (St. Louis: National Sodality Service Center, n.d.), p. 1.

[4]National Sodality Federation, "Final Draft of the General Principles" (mimeographed: August, 1967), p. 3.

[5]William J. Wood, "The Little Old Lady from Pasadena," Direction, XI (February, 1965), p. 5.

views affect their participation in sodality activity? From the Jesuits' founding of sodalities for students in 1563 until recent events, members have been directed to strive for sanctity by whole-heartedly embracing the ideals and practices of the Catholic faith.[1] Today, college sodalists, who comprise an important and vocal segment of sodality membership, are carefully re-examining the historical developments that created sodality traditions.[2] Criticism of the past has been coupled with enthusiasm for present changes. As opposed to the formerly elitist, devotional, and structured spirituality, contemporary college sodalists manifest desire for a way of life that is actively secular and organizationally flexible.[3] Yet, despite the changes, certain sodalists are disenchanted with developments which they feel have not progressed far enough towards meaningfully coming to terms with their individual needs, their college setting, and their broader community responsibilities. The thesis pays particular attention to these sodality critics.

Since the problem of reaction to change within the Catholic Church has been investigated in a study of the religious orientations of sodality members at U.S. Jesuit colleges, the writer has had to address himself to several basic aspects of

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[1] Pius XII, Bis Saeculari: Apostolic Constitution on the Sodalities of Our Lady (St. Louis: The Queen's Work, 1957), p. 6.

[2] Emile Villaret, Abridged History of the Sodalities of Our Lady, trans. by William J. Young (St. Louis: The Queen's Work, 1956).

[3] Harold Attridge, "Working Toward Secular Devotion," The Heights, (April 21, 1967), p. 5.

sociological research. First, the analogy of the sodality as sect-in-transition has served to organize sodality materials along sectarian dimensions, thus enabling the establishment of a theoretical framework to provide insight into sodalists' religious orientations and involvement. And secondly, the survey methodology has relied upon the sodalist-as-sectarian conceptualization so that the sodalists with a critical orientation and its effects might be clearly distinguished from those with non-critical orientations. Finally, in testing the hypothesis that the more critically oriented sodalist would be less involved in sodality than his non-critical counterpart, the writer has interpreted his data in terms of what he understands to be present trends in Jesuit college sodalities throughout the U.S. The theoretical framework is developed in the following section. Subsequent chapters deal with methods and analysis of findings.

Sect-Church Theory and Jesuit College Sodality

Many sociologists of religion have suggested the utility of sect-church theory in explaining religious and non-religious phenomena. Wilson observed that the sect's self-conscious value commitment often gave rise to tensions between itself and changing internal or external social conditions.[1] The experience of such tensions has been apparent on the part of sodalists who have met with little success in involving fellow students

[1] Bryan R. Wilson, "An Analysis of Sect Development," American Sociological Review, XXIV (February, 1959), pp. 3-5.

and faculty in the "religious orientation of the college."[1] Carrier commented that sects "rediscover the fundamental fervor of the spirit" and are, therefore, apt examples of the psycho-sociological significance of belonging.[2] A sodalist's identity as iterated in sodality literature has been rooted in an intense devotional life,[3] apostolic action,[4] the following of rules for self-perfection,[5] and the ability to be chosen to select membership in a spiritual elite.[6] Berger lauded the study of sectarian motivation, behavior, and immediate realization of the sacred in the group's experience as a "formidable contribution to the general effort of the social sciences to understand the inner forces of our society."[7] Sodalists have continually been prompted to conform fully to Catholic doctrine and, through an "enlightened piety" of asceticism, to band together as apostles in bringing

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[1]Paul J. Reiss, "The Catholic College: Some Built-In Tensions," in The Shape of Catholic Higher Education, ed. by Robert Hassenger (Chicago: The University of Chicago Press, 1967), pp. 271-72.

[2]Herve Carrier, The Sociology of Religious Belonging (New York: Herder and Herder, 1965), p. 76.

[3]Richard L. Rooney (ed.), Formation of a Real Sodalist (St. Louis: The Queen's Work, 1961), p. 7.

[4]Pius XII, Ideals and Norms for Sodalities of Our Lady (St. Louis: The Queen's Work, 1958), p. 6.

[5]F. L. Zimmerman, Key Rules: Sodalities of Our Lady (St. Louis: The Queen's Work, 1947), p. 4.

[6]Ludger Brien, Essentials: Sodalities of Our Lady (St. Louis: The Queen's Work, 1959), p. 20.

[7]Peter L. Berger, "The Sociological Study of Sectarianism," Social Research, XXI (Winter, 1954), p. 467.

God into their own lives and into the lives of fellow students.[1] Faris noted that the sect ethos may deeply affect its members' personality development and religious orientations; especially the latter must be considered as emanating from the "social matrix" that is the sect.[2] Moreover, Chaffee espoused sect-church types as sociological microcosms for the analysis of historical factors, social change, and "the whole pattern of the individual and the group."[3] In accordance with the remarks of Faris and Chaffee, this present study of sodalists' orientations and related involvement in sodality activity has its setting in the American Jesuit colleges and universities which have been taken to task for "a total lack of any dynamic and challenging program or religious development in tune with the spirit of Vatican II."[4]

Aside from the proven usefulness of the sect concept in sociological research, characteristics of the sect and the sectarian personality have distinct parallels in the Jesuit college sodality and the orientations of sodalists. While Niebuhr

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[1] Sodality Catechism, trans. by Lewis Delmage (St. Louis: The Queen's Work, 1960), p. 55.

[2] Ellsworth Faris, The Nature of Human Nature (New York: McGraw-Hill Book Company, Inc., 1937), p. 47.

[3] Grace E. Chaffee, "The Isolated Religious Sect as an Object for Social Research," American Journal of Sociology, XXXV (January, 1930), p. 630.

[4] Andrew M. Greeley, "The Problems of Jesuit Education in the United States," Jesuit Educational Quarterly, XXIX (October, 1966), p. 112.

pointed to the organizational capability of the Catholic Church,[1] Brewer said that the sect-like aspects of Catholicism furnished the "dynamic" and "structure for the 'remnant' element in a decaying religion and the 'revival' element in a growing religion."[2] Before the Second Vatican Council, sodality references stressed the remnant motif.[3] At present both sodality literature and the sodalists themselves have begun to enunciate the revival theme.[4] Weber[5] and Wach traced the connection between the Jesuits and other sectarian movements both within and outside of the Roman Church at the time of the Protestant Reformation.[6] In the changing Church and world of the mid-twentieth century, the Jesuit Order[7]--along with its schools and sodalities[8]--is undergoing the growing pains of becoming relevant to the modern situation. Troeltsch, another sect-church theorist, discussed the consequences and problems of the sect's adaptation to its

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[1]H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Meridian Books, 1964), p. 125.

[2]Earl D. Brewer, "Sect and Church in Methodism," in Schneider (ed.), Religion, Culture and Society, p. 482.

[3]Agnes Cunningham, "Complexity and Challenge: The American Catholic Layman," in Concilium, Vol. IX: Spirituality in Church and World (New York: Paulist Press, 1965), p. 118.

[4]John B. Shanks, "A Going College Group," Direction, XII (February, 1966), p. 5.

[5]Weber, op. cit., p. 118. [6]Wach, op. cit., p. 181.

[7]Edward J. Sponga, "Jesuits Face the Future," America, CXVI (February 11, 1967), p. 214.

[8]Martin F. Larrey, "The Jesuit University," Commonweal, LXXXVI (March 31, 1967), p. 43.

social environment.[1] Adaptation of the Jesuits' educational system has been concurrent with the up-dating of their student sodality programs.[2] Thus, sodalists' orientations to changes in their religious-action groups seem to be appropriate objects of study in light of what several other authors, such as Demerath,[3] Houtart,[4] Stark,[5] and Breines,[6] have drawn as the comparison of the Roman Catholic Church as itself a sect-in-transition. Through the review of its literature and the expression of its membership, the sodality may be viewed as embodying important sect-like characteristics. Its ideology of extraordinary holiness, its ascetical rituals, its concern with fervent religious sentiment, its elitist posture towards the world about it, and its goal of reforming society by religious action--Wilson has unwittingly summarized the sodality way of life in his treatment

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[1]Ernst Troeltsch, The Social Teaching of the Christian Churches, trans. by Olive Wyon, Vol. I (New York: The Macmillan Company, 1931), p. 336.

[2]Joseph A. Hughes, "Aggiornamento in Sodalities," Direction, XII (January, 1966), pp. 17-8.

[3]Nicholas J. Demerath, III, Social Class in American Protestantism (Chicago: Rand McNally & Co., 1965), p. 47.

[4]Francois Houtart, The Latin-American Church and the Council (Fribourg, Switzerland: International Office of Social Studies of FERES, 1963), p. 46.

[5]Werner Stark, "The Routinization of Charisma: A Consideration of Catholicism," Sociological Analysis, XXVI (Winter, 1965), p. 207.

[6]Andrew R. Breines, "An Elite as Response to Crisis in Religious Organization," American Catholic Sociological Review, XX (Spring, 1959), p. 44.

of the sect.[1] Since belief, practice, feeling, knowledge, and consequential behavior have been suggested as five dimensions of religiosity, the writer's research on religious orientations has sought to take these dimensions into account.[2] By means of the sodality-as-sect and sodalist-as-sectarian analogies, the writer has wished to illustrate the historical and current setting in which sodalists' religious orientations and group involvement can be intelligently understood.

Much has been written concerning the sect and church typology in the last sixty years. Weber began the discussion with his analyses of the ascetical consequences of the psychological sanctions of certain Reformation groups' religious outlooks. And the two types have been the object of cumulative theoretical development and empirical testing even up to such recent multidimensional investigations as those by Tamney[3] and Scanzoni.[4] The following figure presents only a few of the concepts of several well-known writers on sect and church along with explanations that serve to illustrate the backgrounds of various sodalists' religious orientations. The works by Troeltsch,[5] Niebuhr,[6]

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[1]Wilson, loc. cit.

[2]Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally & Co., 1965), pp. 18-38.

[3]Joseph Tamney, "The Prediction of Religious Change," Sociological Analysis, XXVI (Summer, 1965), p. 80.

[4]John Scanzoni, "A Note on Method for the Church-Sect Typology," Sociological Analysis, XXVI (Winter, 1965), p. 192.

[5]Ernst Troeltsch, "Sect-Type and Church-Type Contrasted," in Religion, Culture and Society, ed. by Schneider, p. 462.

[6]Niebuhr, op. cit., pp. 18-20.

Johnson,[1] Berger,[2] Liebman,[3] and Gustafson[4] in no way comprise a complete or definitive statement of sect-church theory. These authors were chosen for the pertinence their ideas have for a study of college sodality.

In Figure 1 Troeltsch's sect member girds himself for the unceasing struggle to refashion the world according to his sect's ideals. The church member, on the other hand, inclines toward the world's standards and is more acceptable to it. Niebuhr's take-off on Weber's concepts places emphasis in the sect on inner feelings and God-centered activity while in the church the accent is on social relationships and man-centered activity. Johnson attempts to differentiate sect and church along the continuum of acceptance or rejection of the group's external environment: the sect turns away from the world around it but the church moves toward that world. In Berger's definition of sect, a sense of the holy seems to be immediately present to its members while this appears only remotely the case with church members. Liebman's sect underscores its own beliefs and practices in order to attain its transcendental ends. However, the

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[1]Benton Johnson, "On Church and Sect," American Sociological Review, XXVIII (August, 1963), p. 542.

[2]Berger, op. cit., p. 474.

[3]Charles S. Liebman, "Some Theoretical Elaborations of the Church-Sect Typology," Review of Religious Research, VII (Spring, 1966), p. 160.

[4]Paul Gustafson, "UO-US-PS-PO: A Restatement of Troeltsch's Church-Sect Typology," Journal for the Scientific Study of Religion, VI (Spring, 1967), p. 67.

church occupies itself with adapting to the earthly social setting in which it finds itself. Finally, Gustafson contrasts the elitist constituency of the sect and its more personally demanding involvement with the open membership of the church and its less rigorous modes of signifying commitment.

FIGURE 1

SELECTED SECT-CHURCH CHARACTERISTICS

Theorist	Concepts	Characteristics
Troeltsch	Sect	socially reforming, radical community
	Church	socially accommodating, structured institution
Niebuhr	Sect	oriented to individual experience with an other-worldly view
	Church	oriented to group affiliation with an inner-worldly view
Johnson	Sect	religious group that rejects its social environment
	Church	religious group that accepts its social environment
Berger	Sect	based on belief that the spirit or religious object is immediately present
	Church	based on belief that the spirit or religious object is remotely present
Liebman	Sect	transcendental, stressing beliefs and practices
	Church	immanent, stressing social cohesion
Gustafson	Sect	particular membership and subjective means of grace
	Church	universal membership and objective means of grace

All of the characteristics imputed to sect and church as ideal-types center about internal identity and external relationships. No one of these types nor any possible characteristic is ever approximated perfectly in reality because ideal-types are unified analytical constructs derived from a synthesis of a great many traits arranged according to a one-sided accentuation of one or more points of view.[1] Yet, using the sect-church typology to organize material on the sodality has enabled the writer to assess more clearly the external setting for and internal tendencies in the various religious orientations of college sodalists. Those members who are more critical of perceived ineffectual changes in their religious-action groups have been assumed to be concerned with making sodality relevant to modern times. Whereas the non-critical sodalist might accept group changes as sufficiently relevant to external circumstances, the critical sodalist might possibly not be so easily satisfied. The latter could turn from religious devotions to the service of his fellow men in whom a sense of the sacred may only remotely be experienced. Therefore, the critical sodalist would strive to adapt sodality structure, programs, and even aims to modern campus and college community conditions. If this could not be successfully achieved, the critical sodalist supposedly would tend to pull away from the sectarian aspect of his group and seek to work for others notwithstanding the likelihood that such an orientation might

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[1] S. M. Miller, Max Weber (New York: Thomas Y. Crowell Company, 1963), p. 28.

eventually lead to his leaving the sodality. Thus, in understanding the historical evolution of sodality as well as currently diverging orientations of sodalists in light of sect-church theory, this writer has endeavored to arrive at a more precise description of the critical religious orientation and its relationship to involvement in sodality activity--the main issue of the thesis. Sect-church theory has proved useful both as a model with which to organize sodality reference material and as an heuristic device to formulate appropriate measures of the critical and non-critical orientations of sodalists.

Serious questions have been raised, however, about the adequacy of sect-church theory to explain socio-religious phenomena. Johnson criticized the sect and church types as historically limited and artificial constructs.[1] Singling out the sect concept, Goode castigated it as little more than a collection of traits which are not empirically specific.[2] Demerath discouraged the purely mechanical and unthinking application of sect-church types to studies of religious organizations and could only weakly substantiate their utility in theoretically explaining the social structures and membership personalities to which they were applied.[3] And, rejecting the sect type as particularly

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[1] Johnson, op. cit., pp. 539-41.

[2] Erich Goode, "Some Critical Observations on the Church-Sect Dimension," Journal for the Scientific Study of Religion, VI (Spring, 1967), p. 70.

[3] N. J. Demerath, III, "In a Sow's Ear: A Reply to Goode," Journal for the Scientific Study of Religion, VI (Spring, 1967), p. 82.

scientifically untenable, Eister called for the adoption of more refined concepts from "theory and research in general sociology."[1] In view of such pointed criticisms of sect-church types, the present writer decided to use the typology to achieve a more systematic understanding of the historical development of sodality groups as revealed in their literature and against which setting the critical and non-critical religious orientations of sodalists have been examined.

The characteristics of sect and church enumerated in Figure 1 have enabled the writer to frame certain research questions for his study of Jesuit college and university sodalities. Troeltsch's sect-church characteristics suggest an inquiry into the differences between sodalists' orientations that are group-oriented and reformist in nature and those that are individually meaningful and accommodating to non-sodality forces. Niebuhr's characteristics pose a question in the area of commitment to sodality ideals: to what extent do sodalists who strongly identify with their religious-action group differ from those whose primary commitments seem to be the social circumstances outside the sodality. Johnson's characteristics develop Niebuhr's and the writer has found them useful in clarifying the degree to which a sodality member seeks to find fulfillment in the sodality or in the world about him. Berger's characteristics

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[1] Allan W. Eister, "Toward a Radical Critique of Church-Sect Typologizing," Journal for the Scientific Study of Religion, VI (Spring, 1967), p. 85.

raise the question of whether sodalists' orientations exemplify a sacred inclination toward God or whether they reveal a secular concern for man. Liebman's characteristics relate to differentiating those religious orientations which arise primarily from recognition of the value of internal sodality beliefs and practices and those which are motivated primarily by an appreciation of needs and sources external to the sodality. Finally, the characteristics proposed by Gustafson focus on the question of what constitutes an elitist orientation toward sodality and one that intellectually doubts such a particularistic evaluation of that religious-action group. From the contributions of each of the aforementioned sect-church theorists in Figure 1, the writer has succeeded in initially organizing his thoughts concerning religious orientations of college sodalists. The first part of each of the above statements of theoretical characteristics has been assumed to be especially relevant to an understanding of a non-critical orientation on the part of a sodalist; the second part of each statement attempts to define the approximate meaning of the critical orientation of a significant number of sodalists. Although the critical and non-critical religious orientations of sodalists cannot be equated with the church and sect type respectively, nevertheless, the characteristics of church and sect provide some insight into the circumstances surrounding members' religious orientations. Of utmost concern to the writer, however, has been the need to understand the "practical significance" or subjective meaning that sodality has had for its members'

approach to changes in the religious-action group as well as developments outside the college sodality on the campus or in the community in which the college is located.[1] While the sect-church typology has well served to organize materials about the historical evolution of sodality groups and membership orientations, interpreting the differences in both the nature and consequences of critical and non-critical religious orientations has entailed the added use of certain other concepts being discussed and applied in sociology. Wallace has worked to underscore crucial differences among a variety of religious groupings[2] and Downs constructed a continuum of bureaucratic personalities ranging from climbers, conservers, statesmen, advocates, to zealots.[3] In terms of functional theory, Yinger suggested subclassifying sectarian movements on the basis of how well or how inadequately these groups succeed in satisfying the basic human needs of individual members.[4] And Merton's "goals-means" paradigm has listed five possible types of behavior for the individual within a social system: to retreat, to rebel, to innovate, to ritualize, and to conform.[5] Despite the advance over sect-

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[1]Miller, op. cit., pp. 29-31.

[2]Anthony F. C. Wallace, "Revitalization Movements," American Anthropologist, LVIII (April, 1956), p. 267.

[3]Anthony Downs, Inside Bureaucracy (Boston: Little, Brown and Company, 1967), pp. 58-59.

[4]Yinger, op. cit., pp. 146-47.

[5]Robert K. Merton, Social Theory and Social Structure (rev. ed.; New York: The Free Press, 1965), p. 140.

church theory that each of the previously cited ideas has afforded, they have been examined and found wanting. Mere conceptualization is not theoretical explanation.[1] Functional theory has come under the careful scrutiny of modern sociologists.[2] And the Merton paradigm--particularly the conformist and innovative types--has provided only limited insight into the non-critical and critical religious orientations of sodalists as the notes on conceptualization attest in Chapter Two. Furthermore, there was a serious dearth of literature on methodological techniques deemed appropriate to the operationalization of the critical and non-critical types. This fact in itself, documented in the following section on related research, contributed largely to the theoretical framework's inability to extend beyond a partial explanation of the nature and effects of the two types of sodalists' religious orientations.[3]

Related Research

A variety of sources exist that have helped as well as hindered the development of a theoretical framework and the construction of accurate measures for the critical and non-critical orientations of sodalists. College religious groups have been

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[1]Robert K. Merton, "Sociological Theory," American Journal of Sociology, L (May, 1945), p. 465.

[2]Melvin M. Tumin, "Some Principles of Stratification: A Critical Analysis," American Sociological Review, XVIII (August, 1953), p. 388.

[3]Hans L. Zetterberg, On Theory and Verification in Sociology (3rd ed.; Totowa, N.J.: The Bedminster Press, 1965), p. 17.

found to exert considerable influence on religious values of members,[1] and they attract both the "committed" (open-minded with personal concern for religion such as to make it relevant to daily life) and "consensual" (close-minded with over-dependency on a religion unable to make any realistic effect on daily living) students.[2] But a major shortcoming of many prominent surveys of college students in the United States has been the exclusion of Catholic colleges in their samples.[3] One finding that pertained to Catholic students who participated in several studies was that they demonstrated a significant group-oriented religiosity with anti-intellectual overtones.[4] It would seem that behavioral and credal measures alone cannot be used in the accurate assessment of the critical Catholic sodality member.

Unfortunately, in spite of the growing encouragement for establishing "multiple and interlocking criterion measures" of religiosity and religious involvement, most of the techniques available in the general sociology of religion were considered

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[1]Robert W. Hites, "Change in Religious Attitudes in College," Journal of Social Psychology, LVI (June, 1965), p. 59.

[2]Russell O. Allen and Bernard Spila, "Committed and Consensual Religion: A Specification of Religion-Prejudice Relationships," Journal for the Scientific Study of Religion, VI (Fall, 1967), p. 201.

[3]Philip E. Jacob, Changing Values in College: An Exploratory Study of the Impact of College Teaching (New York: Harper & Brothers, Publishers, 1957), p. 130.

[4]Rose K. Goldsen et al., What College Students Think (Princeton, N.J.: D. Van Nostrand Company, Inc., 1960), pp. 167-68.

inapplicable to Jesuit college sodalists.[1] The Thurstone "church-scale" was outdated and in need of revision;[2] a Likert-type sect scale was not adaptable to measuring an equivalent sectarian group within the Catholic Church.[3] A scale of extrinsic religious values contained items too general or too suggestive for precisely contrasting critical and non-critical orientations.[4] Glock and Stark put forth five categories in a multi-dimensional approach to religiosity.[5] However, their dimensions of belief, knowledge, practice, feeling, and ethical consequences have either been tested only on other groups than Catholics[6] or on Catholic groups but with little success in discriminating the kinds of orientations such as those of critical and non-critical nuclear Catholics.[7]

Moreover, very few of the extant scales and related

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[1]Paul Van Dyke and John Pierce-Jones, "The Psychology of Religion of Middle and Late Adolescence: A Review of Empirical Research, 1950-60," Religious Education, LVIII(November, 1963), p. 535.

[2]L. L. Thurstone and E. J. Chave, The Measurement of Attitudes (Chicago: University of Chicago Press, 1929), pp. 23-29.

[3]Russell R. Dynes, "Church-Sect Typology and Socio-Economic Status," American Sociological Review, XX (October, 1955), pp. 556-57.

[4]W. Cody Wilson, "Extrinsic Religious Values Scale" (mimeographed; Harvard University, 1960).

[5]Glock and Stark, op. cit., pp. 20-21.

[6]Snell Putney and Russell Middleton, "Dimensions and Correlates of Religious Ideologies," Social Forces, XXXIX (May, 1961), pp. 286-87.

[7]Joseph E. Faulkner and Gordon F. DeJong, "Religiosity in 5-D: An Empirical Analysis" (mimeographed; The Pennsylvania State University, 1965).

measures specifically used on Catholic population samples even approximated modes of ascertaining particularly the critical religious orientation and its consequent degree of involvement in group activity. Fichter tried to delineate various types of Catholics with crude behavioral indices.[1] This thesis attempts to discriminate within Fichter's nuclear type--most appropriate in describing the sodality member--different shadings of religious orientation that might set off the non-critical sodalist from the critical sodalist. Certainly, these two sodality orientations cannot be treated in the traditional categories of early Catholic research.[2] Nor are they identical to socio-temporally limited concepts of liberal or change-oriented Catholics and conservative or status-quo-oriented Catholics.[3] The writer also seriously doubted whether Lenski's measures of orthodoxy, devotionalism, communal and associational involvement were sufficiently able to discern differences between critical and non-critical types.[4] Indeed, the theoretical and methodological bases of Lenski's work have been sharply questioned.[5] Some

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[1]Joseph H. Fichter, Social Relations in the Urban Parish (Chicago: University of Chicago Press, 1954), p. 24.

[2]John L. Thomas, Religion and the American People (Westminster, Md.: The Newman Press, 1963), pp. 285-86.

[3]Walter Talbot, "Who Are Catholic Liberals?" Social Order V (January, 1955), p. 48.

[4]Gerhard Lenski, The Religious Factor (rev. ed.; Garden City, N.Y.: Anchor Books, 1963), pp. 56-58; p. 23.

[5]Earl R. Babbie, "The Religious Factor--Looking Forward," Review of Religious Research, VII (Fall, 1965), pp. 44-45.

scales evinced built-in biases in their conceptual foundation;[1] some scales, though supporting the assumption that religious orientations can be studied by a "relatively simple questioning device," have been too restricted to change versus non-change polarities.[2] Still another index has proceeded to clarify an instrumental religious attitude--somewhat akin to this thesis' non-critical orientation--but failed to spell out the non-instrumental or analogously critical orientation.[3] Recent work by Trent has discovered that "more intellectual Catholic college students would be more critical in their religious orientation than their classmates."[4] Yet Trent's religious concept and practice inventories merely distinguished the intellectual student in general and were in no way aimed at critical students with marked participation in a campus religious-action group similar to the Jesuit college sodality.[5] Menard's studies of the religious commitment of Newman Club members appeared to be the closest analysis of a religious-action group now recorded.

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[1] Sr. Helen Veronica McKenna, S.S.J., "Religious Attitudes and Personality Traits," Journal of Social Psychology, LV (August, 1961), p. 386.

[2] Sr. Marie Augusta Neal, S.N.D., "Methodology for the Examination of the Function of Values and Interests in the Process of Social Change," Sociological Analysis, XXV (Summer, 1964), p. 90.

[3] Robert J. McNamara, "Intellectual Values and Instrumental Religion," Sociological Analysis, XXV (Summer, 1964), p. 187.

[4] James W. Trent, "The Development of Intellectual Disposition within Catholic Colleges" (unpublished Ph.D. dissertation, University of California at Berkeley, 1964), p. 193.

[5] Ibid., pp. 245-47.

His typology of Newman students, however, was based on dues-paying and self-identification as member.[1] Though Menard's religious practices index closely paralleled sodality involvement measures, his survey concentrated on students' general orientations toward the Roman Catholic Church and not their own Newman Club.[2] One final measure for religious orientations actually came to be used in the thesis research but with negligible results. This technique was known as the Marquette Religious Approach Scale which purported to isolate four types of orientations: (1) moralistic (orthodox and defensive); (2) apostolic (devotional and tolerant); (3) humanistic (liberal and socially conscious); and (4) intellectual (rebellious and independent in thought).[3] Hassenger sought to use the scale in testing the relationship of the various orientations to changing values and behavior, and he urged further exploration by means of the scale into religious orientations as affected by institutional subcultures.[4] Hassenger's own allusion to the intellectual orientation as conducive to a critical view of institutional Cathol-

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[1]Lawrence Menard, "Effect of the Newman Club on the Religious Commitment of Its Members" (mimeographed; Miami Beach, 1966), pp. 19-20.

[2]Lawrence Menard, "An Analysis of a Typology of Religious Membership and Its Assumptions" (mimeographed; Chicago, 1966), pp. 15-16.

[3]Paul J. Reiss, "Religious Values Study" (ditto; Fordham University, n.d.).

[4]Robert Hassenger, "Varieties of Religious Orientation," Sociological Analysis, XXV (Winter, 1964), p. 199.

icism gained only slight evidence from the present writer's study of the critical religious orientations of certain sodalists.[1] Thus, both the development of a theory pertaining to the critical sodalist's orientation to and involvement in college sodality and the construction of suitable methodological techniques to measure these variables had to be devised by the writer of this thesis. in a manner somewhat distinct from much of past research on religious orientations.

Summary of Theory

In the sociology of religion, the process of secularization has played a role of paramount importance in understanding trends in religious group development and membership commitment to group ideals. Identifying with and being active in the religious group is significantly related to an individual member's religious orientation. Religious groups of all kinds have experienced conflict from within when members with divergent orientations grapple to restore initial religious fervor or subordinate ideals in the pursuit of personal and social goals.[2] The Catholic Church after Vatican II[3] and Catholic education[4]--

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[1]Robert Hassenger (ed.), The Shape of Catholic Higher Education, p. 153.

[2]James S. Coleman, "Social Cleavage and Religious Conflict," Journal of Social Issues, XII (1956), p. 54.

[3]James Kavanaugh, A Modern Priest Looks at His Outdated Church (New York: Pocket Books, 1968), pp. 39-40.

[4]Andrew M. Greeley and Peter H. Rossi, The Education of Catholic Americans (Chicago: Aldine Publishing Company, 1966), p. 176.

especially Jesuit education--have not been spared these tensions.[1]

Reference material concerning the changes in Jesuit college and university sodalities has been organized in terms of sect-church theory. The sect type was used as an historic microcosm for the inter-relationship of religion and society, culture, and personality. The sodality analogously viewed as sect was discovered functionally to serve in socializing its members in Christian values,[2] to protest against irrelevant forms of Catholic life,[3] to compensate for perceived ethical, social, and related types of deprivation as recognized by students in Jesuit colleges,[4] and to attempt to realize the sacred through Marian devotions and apostolic activity.[5] Certain similarities between the sodality and sect also became abundantly clear from a review of its literature. And these similarities were graphically demonstrated along Glock and Stark's five dimensions of religiosity: (1) the ideological stress in sodality on extraordinary self-perfection; (2) the experiential emphasis on personal and communal devotion to Christ through Mary; (3) the intellectual accent on considering sodalists to be well-informed Catholic

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[1]Francis E. Kearns, "Social Consciousness and Academic Freedom in Catholic Higher Education," in Hassenger, op. cit., p. 240.

[2]Benton Johnson, "Do Holiness Sects Socialize in Dominant Values?" in Schneider (ed.), Religion, Culture & Society, p. 507.

[3]Max Weber, The Sociology of Religion, trans. by Ephraim Fischoff (Boston: Beacon Press, 1963), p. 207.

[4]Glock and Stark, op. cit., p. 248.

[5]Berger, op. cit., p. 476.

laity banded together in a selective association; (4) the ritual concern for sodality traditions, ascetical and liturgical practices; and (5) the consequential results being gauged by sodality involvement in apostolic work both on- and off-campus.[1]

Logically, historically, and sociologically, therefore, the student member of sect-like sodality can be expected to have encountered changes in his group's attitudes toward God and world that might be studied in terms of his orientation to his religious-action group and involvement in its program of activities. Without a doubt, some sodalists may oppose change as detrimental to the group's traditions. Some sodalists, while mildly complaining of the discomfort and confusion of change, may eventually submit to the evolution of sodality. And some sodalists may not care at all about change. On the other hand, other members may lukewarmly accede to change but take no initiative in bringing it about. Still others may throw their entire effort into actively supporting change but within the sodality context. And, presumably, there may exist some members who, though in favor of change in sodality, express critical reservations about type, method, and direction such change is taking. Schematically summarized, sodalists could fall along a continuum from "opposers" of change, "discontents," "indifferents," to "sympathizers," "fanatics," and, finally, "critics" of irrelevant change. Yet, the writer has neglected to suggest

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[1] Glock and Stark, op. cit., pp. 37-38.

a final category that manifests shades of the "opposer" as well as the "critic": namely, the "drop-out." Despite the highly informative case of the "drop-out," the thesis has selected the "critic" for subsequent analysis since no accurate controls existed for reaching those students who had renounced their sodality membership by the time of the study. Nevertheless, "creative disaffiliation" by future sodalists will most probably come from those sodality members whose critical orientations induce them to leave the sodality.[1]

Conceptually, then, this thesis deals with two orientations toward and hypothetically different involvement in college sodality. The non-critical orientation has received little attention except in comparison with the critical orientation. For the non-critical sodalist might be discovered to be enthusiastic about sodality changes, more sectarian in commitment to sodality, relating more to fellow sodalists while trying to change the world outside, and fundamentally concerned with sacred things. The critical sodalist hypothetically might be dissatisfied with what he perceives to be ineffective change in sodality--change that seems meaningless or irrelevant. He would be less sectarian in his commitment to sodality, more desirous of coming to grips with the world beyond the religious-action group, and basically concerned with the things of men.

Merton's "goals-means" paradigm proposed types that some-

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[1]"The Troubled Priest: A Symposium," Commonweal, LXXXVII (February 16, 1968), p. 586.

what advance the understanding of possible types of sodalists. Merton's conformers might be like sodality "fanatics" and "sympathizers"; his ritualizers resemble sodality "indifferents" and his rebels show some of the characteristics of sodality "discontents" and "opposers." The innovator, in the writer's opinion, approximates the idealism of the "critic"; actual experience of change, however, could encourage the critical sodalist to rebel or even retreat. Still, those who retreat could include "opposers" as well as "critics." Critical sodalists conceived of as innovators may espouse the same goal of adapting the sodality to the needs of the times as do non-critical sodalists conceived of as conformers. Critical members differ from non-critical members in that they seek to adapt "without equally internalizing the institutional norms governing ways and means for its attainment."[1] However useful the concept of innovation may appear to be when discussing the critical orientation, it is of little aid in explaining what precisely affects the critical sodalist's decision to innovate in the first place. Nor does innovation lend itself to meaningful appreciation of the social context behind it. Innovation is largely a static concept about a goal and a means; the situation in today's Jesuit college sodality is in such a state of flux that "approved" goals and means are chaotically obscured. And once again there is the tacit assumption of a functional model that would ultimately mire the writer down in a morass of questions

[1]Merton, Social Theory and Social Structure, p. 141.

concerning to what innovation refers and for whom involvements may be dysfunctional. For these reasons and especially for the inability of the concept, innovator, to stimulate sufficient insight into the critical religious orientations and involvements of certain sodalists, the writer preferred to investigate further sociological theory for a framework suitable to understand the critical sodalist. Past and current research on ideology became the foundation for that framework.

Geertz reminded social scientists that they have failed to develop a "genuinely nonevaluative conception of ideology."[1] He argued that ideology was not a system of symbols in culture but a "destination between its social and psychological contexts."[2] Ideology has been defined as commitment, emotional and intellectual, and an action-orientation.[3] Ideology concerns the "development of a new society in a certain direction, in conformity with certain goals."[4] In order to study ideology, Toch has pointed to the need to "isolate underlying themes and to dissect out of catalogued beliefs the generalizations and assumptions that lend them unity and coherence."[5] Ideology, in

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[1]Clifford Geertz, "Ideology as a Cultural System," in Ideology and Discontent, ed. by David E. Apter (New York: The Free Press, 1964), p. 49.

[2]Ibid.

[3]Paul E. Sigmund, Jr. (ed.), The Ideologies of the Developing Nations (New York: Frederick A. Praeger, Publishers, 1964), p. 3.

[4]Ibid., p. 4.

[5]Hans Toch, The Social Psychology of Social Movements (Indianapolis: The Bobbs-Merrill Company, Inc., 1965), p. 23.

Schurmann's words, "not only arouses commitment but creates the cohesive forces which prevent struggle from turning into disintegration."[1] It gives the individual direction in how to carry out the ideas of the organization and thus fashions the person into "the ideal organization man."[2] For Brzezinski, ideology is an action program "combining some assertions about the inadequacies of the past and/or present with some explicit guides to action for improving the situation" and for attaining a "desired eventual state of affairs."[3] Institutional commitment, moreover, is in many cases backed by a personal commitment on the part of the individual.[4] Indeed, the person in search of his identity seems "particularly vulnerable to ideologies."[5] Such a person can maintain commitment to a changing organization if ideologically attuned to that organization. Gusfield has noted that tradition may be changed, stretched, and modified whenever "the quest for modernity depends upon and often finds support in the ideological upsurge of traditionalism."[6] Being

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[1] Franz Schurmann, Ideology and Organization in Communist China (Berkeley: University of California Press, 1966), xlii.

[2] Ibid., p. 39.

[3] Zbigniew K. Brzezinski, Ideology and Power in Soviet Politics, (New York: Frederick A. Praeger, Publishers, 1967), p. 5.

[4] Ibid., p. 170.

[5] David E. Apter (ed.), Ideology and Discontent, p. 21.

[6] Joseph R. Gusfield, "Tradition and Modernity: Misplaced Polarities in the Study of Social Change," American Journal of Sociology, LXXII (January, 1967), p. 358.

absorbed by a group's ideology reduces an individual's capacity to criticize and re-evaluate his community.[1] And ideology insures that the individual group member will perform roles "that might otherwise be abandoned in despair or apathy."[2] Although consideration of organizational and personal ideologies gives rise to other possible concepts, especially in view of important differences between the group and the individual as objects of commitment, the writer has adopted Mannheim's notion of the ideological mentality as most useful in the interpretive understanding of the non-critical religious orientation.

Besides the organization man, there is also the individual who "is doubtful and often scornful of these values and searches for 'something more'."[3] Self-consciously radical, this individual evidences "disenchantment, alienation and non-conformity."[4] He will resist "identifying the Christian faith with the ideology of a particular Christian institution."[5] Neither tradition-directed nor inner-directed--the latter's aims being ideologically interrelated and relatively unalterable--this radical individual is keenly aware of his contemporaries and his goals

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[1]Harold Weisberg, "Ideologies of American Jews," in The American Jew, ed. by Oscar I. Janowsky (Philadelphia: The Jewish Publication Society of America, 1964), p. 351.

[2]Geertz, op. cit., p. 55. [3]Weisberg, op. cit., p. 358.

[4]Ibid.

[5]Charles Davis, "A Loving Defense of a Church That Never Was," The National Catholic Reporter, IV (June 26, 1968), p. 9.

shift accordingly.[1] Riesman has admitted that in times of disenchantment it seems easier to "concentrate on programs for choosing among lesser evils" than to engage in "utopian" thinking.[2] But such a person must preserve his autonomy along with his other-direction since he will more often than not find himself in a "milieu in which people systematically question themselves in anticipation of the questions of others."[3] The utopian thinker of Mannheim's theory will even turn his back on anything that paralyzes his desire to change things.[4] Mannheim's utopian outlook is future-oriented and does not interpret the present in terms of the past.[5] The utopian orientation tends "to shatter, either partially or wholly, the order of things prevailing at the time" and offers revolutionary possibilities.[6] Whereas ideologies never really succeed in their good intentions and become distorted, Mannheim has argued that utopias actually "succeed through counteractivity in transforming the existing historical reality into one more in accord with their own conceptions."[7] Though utopias are "situationally transcendent ideas,"[8] they are relatively "unrealizable only from the point of view of

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[1]David Riesman, The Lonely Crowd (abr. ed.; New Haven: Yale University Press, 1965), pp. 11, 15, 21.

[2]Ibid., p. 305. [3]Ibid., p. 256.

[4]Karl Mannheim, Ideology and Utopia, trans. by Louis Wirth and Edward Shils (New York: Harvest Books, 1966), p. 40.

[5]Ibid., p. 97. [6]Ibid., pp. 192-93.

[7]Ibid., p. 196. [8]Ibid., p. 205.

a given social order which is already in existence."[1] Mannheim has singled out four types of utopian mentalities, one of which--the liberal humanitarian--seems particularly appropriate to the study of the religious orientations of sodalists. For the liberal's fundamental attitude is that of positive acceptance of culture and of ethical regard for human affairs. Mannheim described him as most in his element "in the role of critic rather than that of creative destroyer."[2] He seeks to change the present in terms of goals yet to be achieved;[3] as innovator, the liberal views the change as merely transitional to an ultimate state of perfection.[4] Indeed, the liberal humanitarian approach arises in changing conditions when traditional definitions of reality are giving way to a pluralistic situation that encourages skepticism and innovation.[5] Divided opinion concerning the changing present induces the liberal humanitarian utopianist to emphasize the idea of an "indeterminate future" not in conformity with previous values and practices[6] but in radical opposition to existing conditions.[7] Morgan has briefly set forth a summary of the characteristics of the utopian orientation; what he wrote

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[1] Ibid., p. 196

[2] Ibid., p. 220.

[3] Ibid.

[4] Ibid., p. 223.

[5] Peter L. Berger and Thomas Luckmann, The Social Construction of Reality (Garden City, N.Y.: Anchor Books, 1967), p. 125.

[6] Merton, Social Theory and Social Structure, p. 496; p. 360.

[7] William B. Cameron, Modern Social Movements (New York: Randon House, 1966), p. 76.

contains analogously important insights into the critical sodalist's non-sectarian, innovative, and liberal humanitarian approach to change in the college sodality.

> While imitation and adaptation have been the chief resources of utopians and social innovators, they have not been the only methods by which progress is achieved. For long periods men may improve their lot by accumulations of slight changes in the way of doing things. Then come combinations of great need and creative genius to bring about fundamentally new ways of meeting those needs. The utopian in a measure has realized this. Instead of endeavoring to bring about a good society by an accumulation of small modifications of existing custom, he endeavors to appraise the long-range needs and possibilities of men and, free from emotional attachment to the past, undertakes to design a radically new way of social life which will meet those needs and fulfill those possibilities. Yet often this strikingly new way was not an original idea of the utopian, but was suggested by the example of some actual society.[1]

The conceptual framework of ideology and utopia, therefore, has been judged by the writer as most illuminative in theorizing about the non-critical and critical sodalist respectively. Their orientations to change in sodality may be ideological or utopian in nature. However, Mannheim has cautioned that such a typology involves ideal-types which are never purely embodied by any individual person.[2] Despite the necessary limitations of the partial theory developed in this chapter, it has provided a basis for an empirical test of the relationship between the critical orientation and action-group involvement.

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[1]Arthur E. Morgan, Nowhere Was Somewhere (Chapel Hill: The University of North Carolina Press, 1946), p. 12.

[2]Mannheim, op. cit., p. 210.

Furthermore, it has prompted the writer to be especially watchful for other characteristics which may be linked with the critical orientation itself. The background of sect-church theory coupled with the insight-stimulating concepts of ideology and utopia led the writer to anticipate discovering that the critical sodalist holds an intellectual viewpoint that questions a particularistic evaluation of sodality. The critical sodalist hypothetically should be motivated more by appreciation of needs and sources generally external to sodality than by high evaluation of internal sodality beliefs and practices. Commitment to social circumstances outside sodality should be characteristic of the critical sodalist rather than strong commitment to sodality ideals and programs. The critical sodalist logically should exemplify a secular inclination to the world about him as opposed to traditional concerns for the holy. Finally, change in sodality would be scrutinized by critical sodalists as to whether it was individually meaningful and not simply acceptable because the group defined it as expedient. Intellectual viewpoint, extrinsic motivation, non-commitment, secular tone, and individualized reference, therefore, are to be included in a study of the differences between the critical and non-critical sodalist as well as the hypothetical negative association between the critical sodalist's religious orientation and his involvement in sodality activity which is the central question of this thesis. While the theoretical framework of ideology and utopia is neither tightly arranged nor complete, it lends itself to an empirical

test and affords insight into the research problem.[1] It translates some of the historical notions of sect and church into operational categories within the present-day Jesuit college and university sodality; yet, at the same time, it surpasses sect-church theory in understanding the critical orientation toward change in sodality. As Coleman stated, sect-church types appear useful only "in the context of an analysis of organizational precariousness in non-institutional or already institutionalized religious groups" and not in attitude traits of individuals.[2] The theoretical framework also attempts to extend the concept of innovation by grounding the critical orientation in the reality of the sodality situation and not by interpreting such an approach in terms of a purely functional model.[3] And, in view of applying a sociological theory to a contemporary religious problem both in the Jesuit sodality and in the Catholic Church, the implications of such research may very well have to be confronted by members of the two organizations as presaging newer and more meaningful changes in religious and theological perspectives. A Jesuit sociologist has concurred in this when he concluded that "sociology brings changes in expectation and evaluation which will make Christians not only perceive different

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[1]George C. Homans, "Contemporary Theory in Sociology," in Handbook of Modern Sociology, ed. by Faris, p. 953.

[2]John A. Coleman, "Church-Sect Typology and Organizational Precariousness," Sociological Analysis, XXIX (Summer, 1968), p. 66.

[3]David Street, Robert D. Vinter, and Charles Perrow, Organization for Treatment (New York: The Free Press, 1966), xiii.

phenomena but also look for different results."[1]

In the following chapter, the research questions are formulated and an hypothesis is stated with concepts defined and operationalized. Sampling procedures and methodology are explained so that a rigorous test of the hypothesis in light of the theoretical framework can be made.

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[1]Carroll J. Bourg, "The Phenomenon of Sociology Confronts the Phenomenon of the Church," Sociological Analysis, XXVIII (Summer, 1967), pp. 91-92.

CHAPTER II

HYPOTHESIS AND METHODOLOGY

In this chapter the methodology of the thesis is discussed and the research hypothesis is explicitly stated. First, there is a summary of specific research questions that guided the design of the study. Next, each concept in the hypothesis is clearly defined and directions are indicated as to how the concepts were operationalized in the survey instrument. Finally, sampling and statistical procedures are referred to with a view toward preparing the reader to understand both the sources and significance of the data collected.

Research Questions and Hypothesis

Five major research questions directed the inquiry into Jesuit college and university sodalists' orientations. The first question to be asked was: "Were there changes occurring in the sodality prior to and during the time of the study?" The answer, supplied by the historical analysis in Chapter One, was that there were changes going on in sodality in the college setting in the form of increased secularization of beliefs and practices. Somewhat analogously to the sect-in-transition, the changes entailed a movement from sacred to secular goals and programs.[1]

[1]Larry Shiner, "The Concept of Secularization in Empirical Research," Journal for the Scientific Study of Religion, VI (Fall, 1967), pp.216-17.

One hint at secularization in sodality was the propensity for many student religious-action groups to have changed or to be in the process of changing their names from some form of the title, "Sodality," to names more clearly expressing their aims or befitting their specific college situation. As of January, 1967, 64 per cent of U.S. Jesuit college and university sodality groups were reported using the word, "Sodality," in their titles. This represented 21 groups in all. The remaining 12 groups were using Greek symbols, "Christian Action" variants, or popular local titles.[1] And, between the time of the actual survey for this thesis and its final written draft, several of the groups have changed their names and dropped the word, "Sodality." In addition, delegates to the international sodality meeting in Rome during October, 1967, voted to change the world body's name to World Federation of Christian Life Communities.[2] In April, 1968, sodalities in the United States decided to adopt the organizational name of National Federation of Christian Life Communities.[3] Mixed reaction greeted these events but acclamation outweighed anguish on college campuses since in the past sodality had become equated with pious devotional or parochial groups and not

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[1] Michael McCloskey, "Summary of Highlights from College Group Survey of Sodalities" (mimeographed; Loyola University of Chicago, 1967), ii.

[2] National Federation of Sodalities, "Newssheet" (mimeographed; St. Louis, February, 1968), p. 1.

[3] National Federation of Sodalities, "Newssheet" (mimeographed; St. Louis, March, 1968), p. 4.

professional groups which they had been intended to be.[1]

The second research question to be asked was: "Were there different orientations toward changes occurring in sodality?" The answer, derived both from theory and from analysis of findings, was that there were at least two broad classifications of orientations to change: the critical and the non-critical. Greeley described what resembles the critical sodalist as "the New Breed," impatient, groping, non-ideological, relevant, and "sophisticated enough to know that [the many things they dislike in the Church today] can be changed and young enough to think that they are going to help change them."[2] Whereas the non-critical sodalists might, in Glock and Stark's words, be reformers "enforcing some neglected value or changing some portion of the prevailing value system without abandoning a commitment to the general outlines of existing social organization,"[3] the critical sodalists appear to be revolutionaries who, by means of "essentially religious innovations," reject the dominant religious traditions of the sodality.[4] In other works by Greeley, he isolated a "liberal intelligentsia" of educated Catholics,[5] identified in Jesuit students "their greater inclination to

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[1]Landon G. Dowdey, "New Liturgy for 'Where the Action Is'," New City, V (August, 1966), p. 6.

[2]Andrew M. Greeley, "A New Breed," in American Catholic Horizons, ed. by Eugene Culhane (Garden City, N.Y.: Doubleday & Company, Inc., 1966), p. 66.

[3]Glock and Stark, op. cit., pp. 252-53. [4]Ibid., p. 254.

[5]Greeley and Rossi, op. cit., p. 16.

think of themselves as intellectuals,"[1] but could not discern whether students' religiosity represented "merely conformity to community pressures" or "some kind of decisive existential commitment" to certain values.[2] Even among the committed Catholics, Evans has discovered a "questing" Catholic, alienated from traditional forms and sensitive to personal needs and social problems.[3]

The third research question to be asked was: "What was the critical orientation like and why did it differ from the non-critical orientation?" Again, the answer to this could only come from an understanding of theory and a test of the hypothesis. In terms of the theoretical framework, the critical orientation was considered to be non-sectarian, innovative, and utopian in approach to change in sodality. It was postulated as being linked to other characteristics, such as intellectual viewpoint, extrinsic motivation, lack of commitment, secular tone, and individualized reference. Allport's concept of a "mature religious sentiment" that was unique is something akin to the critical orientation of a sodalist.[4] Such a sentiment subscribed to

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[1]Andrew M. Greeley, "Criticism of Undergraduate Faculty by Graduates of Catholic Colleges," Review of Religious Research, VI (Winter, 1965), p. 106.

[2]Andrew M. Greeley, "The Religious Behavior of Graduate Students," Journal for the Scientific Study of Religion, V (October, 1965), p. 39.

[3]John W. Evans, "Catholic Higher Education on the Secular Campus," in The Shape of Catholic Higher Education, ed. by Hassenger, p. 279.

[4]Gordon W. Allport, "Psychology and Religion," in The Student Seeks an Answer, ed. by John A. Clark (Waterville, Me.: Colby College Press, 1960), p. 46.

a sense of doubt and was primarily oriented to making things relevant.[1] O'Dea commented that such an understanding and critical approach would be viewed as possibly traitorous by those who were not critical.[2] Clark referred to a critical orientation as a "combination of faith and skepticism as sources of motivation together with the resulting tensions."[3] Elaborating on this type still further, Clark called it "a vital religious experience" and a "creative act with creative consequences."[4]

The fourth research question to be asked was: "Did the critical orientation differ from the non-critical orientation in degree of involvement in sodality activity?" The study's theoretical framework furnished an answer to this question. To a great extent, the critical orientation to sodality may be conceived of as sociocentric and not theocentric as in the case of the non-critical sodalist.[5] The critical sodalist was hypothesized as being less involved in the activity of his religious-

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[1] Ibid., pp. 46-48.

[2] Thomas F. O'Dea, The American Catholic Dilemma: An Inquiry into the Intellectual Life (New York: Sheed and Ward, 1958), pp. 111-12; p. 107.

[3] Walter H. Clark, "Creativity, Religious Experience, Skepticism," Journal of Social Psychology, XLI (February, 1955), p. 68.

[4] Walter H. Clark, "Religion as a Response to the Search for Meaning: Its Relation to Skepticism and Creativity," Journal of Social Psychology, LX (June, 1963), pp. 132-33.

[5] Philip E. Hammond, "Contemporary Protestant Ideology: A Typology of Church Images," Review of Religious Research, II (Spring, 1961), p. 169.

action group; the non-critical sodalist was thought to be more involved in sodality. The former type resembles Bergson's dynamic religionist who prophetically perceives what is possible or not for realistically adapting his religious group to the needs of its times.[1] The latter type approximates Bergson's static religionist who conservatively works to transfigure the world in the image of his religious group.[2]

The fifth and final research question which guided the design of this study was: "Was the critical orientation of a sodalist less likely to be associated with high involvement in sodality activities and a positive identification with sodality programs?" This particular question later was reformulated into the thesis hypothesis. The test of the question was prepared for in the writings of several authors. Vernon and Allport alluded to the "immanent mystic" whose religious experience affirms life and leads to active participation in it, and they contrasted this approach with the "transcendent mystic" whose traditional inclinations lead him to spiritual withdrawal from the world. The immanent mystic seems akin to the critical sodalist whose concerns are largely outside the sodality.[3] Hudson and

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[1]Henri Bergson, The Two Sources of Morality and Religion, trans. by R. A. Audra and Cloudesley Brereton (Garden City, N.Y.: Doubleday & Company, Inc., 1954), p. 228.

[2]Ibid., p. 214.

[3]Philip E. Vernon and Gordon W. Allport, "A Test for Personal Values," Journal of Abnormal and Social Psychology, XXVI (October-November, 1931), pp. 235-36.

Baker pointed to the creation of new social forms and the doing of new things by those dissatisfied with current trends in the status quo.[1] Glick and Young examined attitudes and behavior of a religious nature in terms of the different ways in which their respondents justified their thinking and rationalized their actions with regard to their religious group.[2] And Dynes learned from his research that the more sectarian type of personality derived greater satisfaction from membership in his religious group than did the less sectarian person.[3] This meant that the more sectarian member was more likely to have the majority of his closest friendships within the group itself and was less likely to seek satisfaction in memberships outside his religious group.[4] Such a dependency on his group, moreover, could lead the more sectarian personality to make invidious comparisons between his group and those "outsiders" not fortunate to be among the "chosen."[5] The critical sodalist, on the other hand, served as object of study in order to discover whence came his satisfaction

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[1]John B. Hudson and Frank Baker, "Creativity and Innovation: Toward a Reconstruction for Research" (mimeographed; Miami Beach, 1966), p. 1.

[2]Paul C. Glick and Kimball Young, "Justification for Religious Attitudes and Habits," Journal of Social Psychology, XVII (February, 1943), p. 67.

[3]Russell R. Dynes, "The Consequences of Sectarianism for Social Participation," Social Forces, XXXV (May, 1957), p. 334.

[4]Ibid., pp. 332-33.

[5]Charles Y. Glock and Rodney Stark, Christian Beliefs and Anti-Semitism (New York: Harper & Row, Publishers, 1966), p. 40.

and strength if not from the sodality itself. The five research questions led the writer to frame a particular hypothesis that would enable a test to be made of the differences in sodality orientation and involvement on the part of critical and non-critical sodalists. Presumably, the critical sodalist would be expected to be less actively involved in the programs of his college sodality and to be more willing to express an unfavorable estimation of his changing religious-action group should he view such changes as insufficient, irrelevant, and meaningless.

Concepts Defined and Operationalized

In light of the theoretical framework, the statement of the hypothesis of this study was as follows: "A sodalist's critical religious orientation is negatively associated with his involvement in his undergraduate Jesuit college sodality."

The first concept to be defined was sodalist. A sodalist was any male or female undergraduate member of a recognized undergraduate sodality group at a college or university conducted by the Society of Jesus in the United States. Since only 10 out of the 33 groups surveyed distinguished between actual members and candidates for membership, a sodalist was any student who identified himself or herself as such and who was neither a religious nor seminarian. On the 10-page questionnaire that served as thesis research instrument, questions #1-11 and #54-65 elicited information on the sodalists' personal, social, and academic characteristics.[1] Controls were thereby provided for such

[1] cf. APPENDIX: "College Group Survey."

variables as sex, age, year in college, community background, ethnicity, social class, family religious life, prior education, current collegiate interests, abilities, activities, and subsequent career choices after completion of college. Mayer and Sharp found that cultural variables significantly affected orientation to and practice of religion.[1] Vernon wrote that women generally showed more interest and participation in formal religious activities.[2] Demerath observed that each social class exhibited a distinct religious expression.[3] Lenski reported that Catholics were decidedly more family-oriented and obedient to authority than were other denominations.[4] Greeley and Rossi substantiated the influence on adult Catholic behavior of such factors as ethnicity, generational status, kinds of education, availability of schools, and the ultimate source of religious organizational commitment--the family.[5] For these reasons, certain selected variables were operationalized in the questionnaire which was filled in and returned by sodalists across the United States.

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[1]Albert J. Mayer and Harry Sharp, "Religious Preference and Worldly Success," American Sociological Review, XXVII (April, 1962), p. 219.

[2]Vernon, op. cit., p. 225.

[3]Nicholas J. Demerath, III, "Social Participation and Church Involvement: The Church-Sect Distinction Applied to Individual Participation," Review of Religious Research, II (Spring, 1961), p. 153.

[4]Lenski, op. cit., p. 248.

[5]Greeley and Rossi, op. cit., p. 43; pp. 71-72.

The second concept, critical religious orientation, was defined as that approach to developmental change within sodality which may be regarded as dissatisfied, questioning, innovative, utopianist, and challenging insofar as such change was considered irrelevant, non-essential, insufficient, and meaningless. This orientation to sodality changes was conceived of as an orientation in the same sense that Carrier conceived "religious belonging" as an "identification with the communal or with the religious community."[1] This orientation was a religious orientation of a similar nature as Wach's subjective religion which included the "impulses, emotions, and thoughts" of members of the "same religious community" who "express their faith differently."[2] Finally, this orientation was a critical religious orientation in that it rejected what Voegelin called "the fallacious immanentization of the Christian eschaton" by recognizing that "uncertainty is the very essence of Christianity," requiring "the heroic adventure of the soul."[3] On the 10-page questionnaire, questions #13-18 provided an essentially unstructured means of revealing either critical or non-critical religious orientations toward reasons for having joined sodality, reasons for remaining a sodalist, awareness of sodality changes, personal efforts to achieve change, and opinion of change in general. An Index of Critical Orientation was later constructed from the questions on awareness,

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[1]Carrier, op. cit., p. 38. [2]Wach, op. cit., p. 234.

[3]Eric Voegelin, The New Science of Politics (Chicago: University of Chicago Press, 1965), pp. 121-23.

efforts, and opinion. This was crucial in clarifying the different personality orientations in the sodality which already were assumed and hypothesized to exist.[1] Such an index helped spell out the challenges to sodality change which certain sodalists would perceive as internal and manageable by progressive in-group reform and which still other sodalists would perceive as external and demanding radical reorientation of the sodality to its college and community setting.[2] The Index of Critical Orientation, therefore, which is discussed at length in Chapter Three, was an important advance in precision over other available measures of religiosity.[3] This was further substantiated when the Marquette Religious Approach Scale, questions #21-35 on the 10-page questionnaire, failed to distinguish meaningful differences between the critical and non-critical sodalists and the Scale's defensive, tolerant, social, or rebellious approaches.[4] Though this fact should have been anticipated because of the Scale's never having been tested for validity or reliability, in the opinion of the writer the praise recently being accorded to the Scale by Hassenger and others must be exceedingly qualified.[5] Rosenblum

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[1]Faris, op. cit., p. 54. [2]Thomas, op. cit., p. 232.

[3]Vernon, op. cit., p. 212.

[4]Lawrence Hong, "Religious Styles, Dogmatism and Orientations to Change," Sociological Analysis, XXVII (Winter, 1966), pp. 240-41.

[5]Information received in a letter from the author of the Marquette Religious Approach Scale, Paul J. Reiss, on December 23, 1966.

has widened the area of scale discussion even further with his findings that a high degree of participation in religious activity can stem from a variety of motives, some hardly religious at all.[1] And Faris has mentioned that motives for joining a religious group could shift significantly to newer motives for continuing membership in that group.[2] The critical orientation, then, was measured from an index based on open-ended questions rather than on any statistically refined scale.

Involvement in sodality was the third concept in the hypothesis. It was defined as that degree of commitment to sodality ideals and programs which characterizes an active member of the religious-action group. The commitment of an active member would no doubt be expected to manifest a basically favorable attitude toward sodality and its traditions, membership, and importance to the college milieu. Furthermore, such a commitment would be demonstrated in the active sodalist's participation in the apostolic activities of the sodality, its leadership levels and recruitment processes, its specific ascetical and devotional practices. On the 10-page questionnaire, behavioral involvement was operationalized by questions #2 and 12 concerning length of association with college sodality and prior high school experience in sodality, by questions #19 and 20 detailing performance

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[1] Abraham L. Rosenblum, "Ethnic Prejudice as Related to Social Class and Religiosity," Sociology and Social Research, XLIII (March, 1959), p. 274.

[2] Faris, op. cit., pp. 56-57.

of religious ascetical duties, by questions #37-44 dealing with sodality officer positions, apostolic activity, friendships, and role in recruiting new members to the sodality, and by questions #50 and 52 anticipating actual perseverence in sodality and whether the sodalist intended to join a sodality-like group after his completion of college. Another aspect of involvement, attitudinal identification with sodality, was operationalized on the research instrument by questions #36, 45-49, and 51. These questions tapped attitudes toward sodality ritual and principles of government and spiritual motivation, attitudes about sodality's importance to campus life as well as its likely future at the sodalists' colleges, and attitudes of sodalists with respect to how they felt other students at their colleges viewed the religious-action group and, in particular, sodalists' membership in the group. As a summary indicant of behavioral involvement in sodality, question #53 asked for the per cent of daily time devoted to the sodality by the sodalist; the semantic differentials on page 10 of the questionnaire were an attempt at a summary of attitudinal identification with sodality. The latter measures of attitudes toward the concepts, "Sodality," "Jesuits," and fellow "college students" were first expounded by Osgood and others who developed word-choices as disguised methods in obtaining a respondent's evaluation of, potency for, and action-tendency toward a given concept.[1] However, the exploratory

[1]Charles E. Osgood, George J. Suci, and Percy H. Tannenbaum, The Measurement of Meaning (Urbana: University of Illinois Press, 1957), p. 30; p. 63.

nature of the study and its limited use of the semantic differential word-choices impaired the accuracy of the findings concerning the three concepts.[1] All of the behavioral and attitude measures of involvement, then, were used to determine "the more complex and interesting patterns of religious living" characteristic of critical and non-critical sodalists alike.[2] These questions highlighted possible consequential differences between the non-critically like-minded sodalists and the critical members whose minds were changing negatively toward the sodality.[3] Converts, affiliates, dissidents, and potential deserters were hypothesized as having varying degrees of involvement in sodality.[4] The more dissatisfied the sodalist was, the more difficulty he would have in recruiting new members to the sodality.[5] And the writer judged that fine nuances of dissimilarity between the critical and non-critical sodalists made it incumbent on him to develop more relevant measures of devotionalism and communal and associational involvement than had been established by Lenski.[6]

The fourth concept, undergraduate Jesuit college sodality, was defined as that type of sodality which has been

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[1] Ibid., p. 126; p. 140.

[2] Bernard Lazerwitz, "Religion and Social Structure in the United States," in Religion, Culture and Society, ed. by Schneider, p. 438.

[3] Faris, op. cit., p. 50; p. 55. [4] Ibid., p. 59.

[5] Demerath, Social Class in American Protestantism, p. 39.

[6] Lenski, op. cit., pp. 57-58; p. 23.

functioning on most of the campuses of the 28 Jesuit colleges and universities in the United States as an undergraduate and, in some instances, professionally oriented religious-action group. The number and characteristics of these sodalities were determined from analyses of records at the National Sodality Service Center in St. Louis as of October, 1966, the Jesuit college and university Bulletins for the years 1963-1967, and the responses that Jesuit Sodality moderators made to a fact-finding checklist which the writer sent them in order to secure permission to survey their respective groups. In all, 33 sodality groups at 22 Jesuit colleges and universities in the United States numbering slightly more than 1,600 student members comprised the population initially reached for the study. Just what the estimated and actual survey populations were and how the sample was finalized has been treated in the section of this chapter on sampling statistics.

The fifth concept to be defined was negative association. This was the crux of the hypothesis: namely, that the independent variable of critical religious orientation was hypothesized as negatively being related to sodality involvement, the dependvariable, which was equated with an active commitment to and positive regard for the college religious-action group. In short, the more critical the sodalist, the less likely he would be involved in his sodality's activities. Since the hypothesis has already been framed in a negative manner, the null hypothesis for testing the association had to be stated as follows:

"A sodalist's critical religious orientation is positively associated with his involvement in his undergraduate Jesuit college sodality." A non-parametric measure of statistical association was utilized in operationalizing the concept of negative association; it was chi-square.[1] If a positive association were found between the study's variables of religious orientation and involvement, then the null hypothesis would have to have been accepted and the thesis hypothesis rejected. Otherwise, if a negative association were discovered, then the thesis hypothesis would have been verified and found to be valid.[2] In any case, it was the writer's opinion that his hypothesis sought to test for a relationship between his major variables that was irreversible, probable, sequential, contingent, and substitutable. This located the research hypothesis with reference to its form in the mainstream of sociological research and, according to Zetterberg, along the same lines as Weber's hypothesis concerning the relationship between the Protestant Ethic and the spirit of capitalism.[3]

The study hypothesis has been stated and its concepts have been defined and specifically operationalized. All of the questions on the survey research instrument were constructed in

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[1]Murray R. Spiegel, Statistics (New York: Schaum Publishing Company, 1961), pp. 201-16.

[2]William N. Stephens, Hypotheses and Evidence (New York: Thomas Y. Crowell Company, 1968), p. 152.

[3]Zetterberg, op. cit., pp. 69-72.

light of the theoretical framework and current and past empirical research. The items from the Marquette Religious Approach Scale seemed to have been fairly reliably used in several studies although their validity was open to question. Certain pretested items from other surveys were also included. Questions #3, 5, 6, 9, 10, and 45 were adapted from the Greeley-Rossi study of Catholic education.[1] Questions #4, 7, 8, 40, 42, and 51 were based from the Glock and Stark study on anti-Semitism.[2] Wallace's study of the social structure of a Liberal Arts College furnished questions #52, 60, and 64.[3] And Thomas' work on religion in America suggested the use of question #43.[4] Several of the remaining questionnaire items underwent a pretest in a randomly selected Loyola University class of 37 male and female students enrolled in a Papal Social Encyclical course. A substitution of the word, "Sodality," with the words, "Loyola University," in adapted forms of questions #13, 14, 16, 17, and 18 indicated that there would be no problems in answering the open-end questions from which the Index of Critical Orientation was to be developed. The semantic differential, retaining the concept of Jesuits and substituting the concept, "Your Papal Social En-

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[1]Greeley and Rossi, op. cit., pp. 322, 294-95, 302, 299, and 327.

[2]Glock and Stark, op. cit., pp. 21-23; p. 2 and p. 9 of the Sample Questionnaire.

[3]Walter L. Wallace, Student Culture (Chicago: Aldine Publishing Company, 1966), p. 210; p. 204.

[4]Thomas, op. cit., p. 284.

cyclicals Class," for "Sodality" showed little difficulty in being understood, although the students tested expressed desire that the phrases, "God-centered" and "man-centered," be used instead of such adjective pairs as sacred and secular. This further clarified the possibility of isolating a religious factor within the semantic matrix.[1] Having thus refined the research instrument, the writer proceeded to select his sample.

Population Sample and Statistical Procedures

When this study was initially designed, no exact nor even adequate statistics concerning world or national college sodality groups existed. One source indicated that as of 1953 there were 70,000-80,000 sodalities with about 8 million members throughout the world, and that Jesuit sodalities constituted only 4 per cent of the total number of sodality groups.[2] In 1966 in the United States, there were more than 300 "institutions licensed to describe themselves as centers of higher learning" that were designated as Catholic;[3] Jesuit colleges and universities accounted for 28 of these institutions.[4] Again, whatever

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[1]J. Weima, "Research and Debate about the Independence of a 'Religious Factor' in Application of the Semantic Differential Technique," Social Compass, XIII (#2, 1966), p. 154.

[2]Joseph Stierli, Devotion to Mary in the Sodality, trans. by Joseph Vetz and Gustave Weigel (St. Louis: The Queen's Work, 1953), p. 5.

[3]John Cogley, "Catholics and Their Schools," Saturday Review, XLIX (October 15, 1966), p. 72.

[4]Allan M. Cartter (ed.), American Universities and Colleges (9th ed.; Washington, D.C.: American Council on Education, 1964).

the total number of college sodalities there may have been, Jesuit sodalities made up a very small fraction of Catholic college sodality groups.[1] Therefore, it became necessary to select some 80 names of Jesuit moderators of sodalities who were likely to have access to a group in their respective colleges which could be surveyed. The National Sodality Service Center supplied the names and addresses, and the writer mailed an identification checklist to each moderator inviting him to describe his sodality by name, sex composition, members according to college years, and other information pertinent to determining the population of sodalists to be studied. Although only 42 Jesuits replied, information on 44 groups was collected. It was learned that 6 of these groups had really never existed, had disbanded, or had merged, and that 2 Jesuit colleges had no sodality functioning on their campuses during the autumn of 1966. Another 4 Jesuit colleges and their 5 sodality groups never answered the repeated inquiries by the writer to establish even basic statistical data. The total number of groups upon which the thesis survey ultimately was based was 33, and these were located at 22 Jesuit colleges and universities in the United States. This represented 86.8 per cent of all known sodality groups at 84.6 per cent of all Jesuit institutions of higher learning which possessed sodality groups.

Specific information about total number of sodalists

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[1] "Jesuit Colleges and Universities," America, CXVIII (March 16, 1968), p. 360.

came largely from facts reported by 31 participating Jesuit moderators. From September until mid-November, 1966, there were 1,619 student members of undergraduate sodalities at the 22 Jesuit colleges; 1,077 of these were males and 542 were females. The Jesuit moderators were asked to provide student contacts at each college and for each sodality group so that some 1,650+ questionnaires could be mailed out, received and distributed at each college and to each group before the Christmas holidays of 1966.[1] At the same time, the moderators received a second check-list requesting more explicit information on traditions and projects peculiar to each of their religious-action groups. This material served as a check on the student responses and as a guide for meaningful coding of returns for I.B.M. tabulation. Student contacts at the colleges were sent packets of questionnaires to pass out to sodalists and each questionnaire included a stamped, addressed envelope for speedy return of the instruments by the pre-established deadline of March 1, 1967. A third inquiry was sent at that time to each Jesuit moderator in order to ascertain the actual number of sodalists in their groups during the time of the survey. Figures showed that at least 200 students had dropped out of sodality since the preliminary count in early autumn. Using a mean of 49 for the average number of

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[1]Delays in the printing, stapling, and packing of questionnaires for mailing, in addition to the inability to secure the exact items for the Marquette Religious Approach Scale until early December, restricted mailing until just prior to Christmas; any further delay would have meant researching new groups in February.

sodalists per group at the outset and contrasting that with a mean of 44 per group as of the December survey, the estimated probable population of all Jesuit college sodalists in 1966 was 1,863; the preliminary known population of all student members of the 33 participating groups was 1,619; and the estimated survey population was 1,364.[1]

By the deadline, some 391 questionnaires had been returned. Of these, 10 were discarded as unusable because they had been returned by clergy or graduate students or had not been filled in at all. Therefore, the sample for the thesis totaled 381 sodalists. This was a response rate of 28.6 per cent and may have been largely due to the length of the research instrument and to the Christmas vacation and subsequent examination period. In view of the information available to the writer concerning number and types of sodalists, the sample has been found to be almost entirely representative of the overall population insofar as sex and academic year of each respondent could be compared with similar traits in the general population. A comparison of the preliminary known and the estimated survey populations with the actual sample studied has been presented in TABLE 1. Differences between the survey population and the sample selected for study were largely negligible.

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[1]Hubert M. Blalock, Jr., Social Statistics (New York: McGraw-Hill Book Company, Inc., 1960), p. 58.

TABLE 1

REPRESENTIVITY OF SAMPLE BY PER CENT

Sex and Year in College	Preliminary Known Population	Estimated Survey Population (X)	Actual Sample Studied (Y)	(X-Y)
male Sodalists				
freshman	31.4	26.6	16.7	-9.9%
sophomore	28.1	27.8	26.9	-0.9%
junior	22.4	27.2	34.7	+7.5%
senior	18.1	18.3	21.5	+3.3%
total males	100.0% (N=1077)	99.9% (N=896)	99.9% (N=245)	
female Sodalists				
freshman	33.6	26.4	21.3	-5.1%
sophomore	27.5	25.9	30.2	+4.3%
junior	22.7	29.1	25.0	-4.1%
senior	16.1	18.5	23.5	+5.0%
total females	99.9% (N=542)	99.9% (N=468)	100.0% (N=136)	
Total	N=1619	N=1364	N=381	

As TABLE 1 indicates, underclassmen in the population were for the most part under-represented in the sample while upperclassmen tended to be over-represented. Partial explanation of this phenomenon might have been the fact that many sodalities were observing some kind of preparatory or probationary period before freshmen were to be admitted to full membership. Differences in sophomores in the survey population and the sample studied nowhere exceeded 5 per cent; similarly, senior males and females as well as junior females differed from the population to the

sample by 5 per cent or less. Only in the case of junior males who were over-represented in the sample by 7.5 per cent and, likewise, in the case of freshman males who were under-represented by almost 10 per cent could some doubt be entertained as to the ability to generalize about the population at large from the sample obtained. Indeed, the single statistically significant difference at the .05 level of probability between population and sample was the difference between freshman males in each.[1] Further controls for such attributes as length of association with college sodality, prior high school sodality experience, and respondent's year in college were applied in the analysis of data in order to assess other limitations on the generalizations possible from this research. However, only slight differences--not statistically significant--existed between survey population and sample studied with regard to these characteristics. In the opinion of this writer, the sample was found to be fairly typical of the population as to sex and year in college although proportionately more upperclassmen seemed interested in replying to the questionnaire. Not having rosters of group memberships nor being able to surmount the already prohibitive costs of the study, the writer made no additional attempt to secure more respondents for the survey.[2]

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[1]George A. Ferguson, Statistical Analysis in Psychology and Education (New York: McGraw-Hill Book Company, Inc., 1959), p. 128.

[2]Total costs for entire study amounted to $565.00.

Percentage distribution of the I.B.M. tabulated data served as primary statistical procedure in the analysis of findings. Difference of means and proportions tests,[1] supplemented by shorthand techniques, enabled the critical and the non-critical sodalists to be compared on selected attitudinal and behavioral items in the questionnaire.[2] Correlation coefficients were derived to test the inter-relationships of several indices that had been constructed concerning intellectual viewpoint, extrinsic motivation, non-commitment, secular tone, and individualized reference of sodalists.[3] The major test of the hypothesized negative association between the variables of critical religious orientation and involvement in the religious-action group was made with the use of chi-square contingency tables.[4] And the customary .05 level of probability was maintained as the basis for determining statistically significant differences.[5] In summary, the statistical techniques used in the thesis were those with which the writer was most familiar and which he considered powerful enough to test the hypothesis. In certain important instances, findings of sufficiently substantive

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[1]Blalock, op. cit., pp. 169-86.

[2]Vernon Davies, Rapid Method for Determining Significance of Difference between Two Percentages (Washington State University, 1962), pp. 4-6.

[3]Spiegel, op. cit., pp. 244-45. [4]Ibid., pp. 201-16.

[5]James K. Skipper, Jr., Anthony L. Guenther, and Gilbert Nass, "The Sacredness of .05: A Note Concerning the Uses of Statistical Levels of Significance in Social Science," The American Sociologist, II (February, 1967),pp. 16-17.

significance have been discussed despite unsupported statistical significance. Such results were interpreted in terms of theory.

Summary of Method

The study was guided by certain research questions amenable to empirical testing:

(1) Were there changes occurring in the sodality prior to and during the time of the study?

(2) Were there different orientations toward changes occurring in sodality?

(3) What was the critical orientation like and why did it differ from the non-critical orientation?

(4) Did the critical orientation differ from the non-critical orientation in degree of involvement in sodality activity?

(5) Was the critical orientation of a sodalist less likely to be associated with high involvement in sodality activities and a positive identification with sodality programs?

From the above research questions the statement of the hypothesis for the study was derived: "A sodalist's critical religious orientation is negatively associated with his involvement in his undergraduate Jesuit college sodality." The null hypothesis, that there was no negative association, served as the mechanism for testing the relationship between the independent variable, critical religious orientation, and the dependent variable, involvement in sodality.

After stating the major hypothesis of the thesis, the writer defined his terms and operationalized his concepts on the research questionnaire:

(1) sodalist: any male or female undergraduate member of a recognized undergraduate sodality group at a college or university conducted by the Jesuits in the United States--operationalized by information obtained to questions #1-11 and 54-65 on the "College Group Survey."

(2) critical religious orientation: an approach to developmental change within sodality which may be regarded as dissatisfied, questioning, innovative, utopianist, and challenging insofar as such change was considered irrelevant, non-essential, insufficient, and meaningless--operationalized from responses to largely open-ended questions #13-18 in terms of which several indices were subsequently constructed in order to clarify differences between the critical and non-critical sodalist.

(3) involvement in sodality: the degree of commitment to sodality ideals and programs which characterizes an active member of that religious-action group--operationalized by data learned from questions dealing with behavioral involvement (questions #2, 12, 19, 20, 37-44, 50, 52, 53) and attitudinal identification with sodality (questions #36, 45-49, 51, and the semantic differentials).

(4) undergraduate Jesuit college sodality: the type of religious-action group which was functioning on most of the campuses of the 28 Jesuit colleges and universities in the

United States--operationalized in the participating sodality groups in the survey for the thesis, numbering some 33 groups at 22 colleges in all.

(5) negative association: a relationship between the variables of critical religious orientation and sodality involvement that was in a negative direction--operationalized in statistical tests for lower degree of involvement on the part of the critical sodalists as worked out by the use of chi-square.

The population for the study was for the most part only very generally determined. Preliminary investigations yielded information on 33 specific sodality groups, some 86.8 per cent of all known groups at Jesuit colleges. An estimate of the probable population of sodalists was made based on the mean average number of members in the known groups; then, in light of statistics furnished by Jesuit sodality moderators for both early and late autumn of 1966, a preliminary known population of 1,619 sodalists was derived, and the estimated population at the time of the survey was set at 1,364. Usable returned questionnaires formed the sample of 381 sodalists--some 28.6 per cent of all sodalists sent questionnaires--and upon this sample the thesis was based. In terms of sex and year in college of the known population of sodalists, the sample was found to be fairly typical with the exception of freshman males who differed significantly in a statistical analysis from freshman males in the known population. Appropriate statistical procedures were utilized throughout the analysis of data in order to test the

hypothesis. And the costs of printing and mailing the questionnaires as well as having the data tabulated by computer exceeded $500.

In the next chapter, the critical and non-critical religious orientations are differentiated through the construction of various indices. Findings concerning involvement in sodality have been verbalized and the hypothesis has been subjected to verification.

CHAPTER III

ANALYSIS OF VARIABLES AND FINDINGS

In this chapter the analysis of data has been set forth and the results of the research are reported. First, the characteristics of both the critical and non-critical religious orientations are outlined along with related attributes connected with different types of sodalists. Next, involvement in sodality has been examined with regard to behavioral and attitudinal dimensions. Finally, there is a recounting of all of the major findings of the study in order to insure adequate verification of the negative association between variables and the validation of the research hypothesis.

Investigation of Religious Orientation

As was stated in early chapters, there were no scales or indices in the sociological literature which could have been applied, whether whole or in part, to the study of sodalists' religious orientations toward their sodality group. Therefore, an Index of Critical Orientation was constructed from an analysis of responses to open-end questions included in the "College Group Survey." Similarly, related indices of certain attributes that, in light of the theoretical framework, sodalists might possess were developed from the same set of questions and their responses as interpreted along the lines of pre-established criteria.

Before explaining the aspects of these related indices, the writer must first clarify his empirical measure of the critical and non-critical religious orientations.

In terms of the conceptual framework of this thesis, there were assumed to exist at least four broad types of religious orientations. Initially, one could conceive of a type of orientation that resisted change in sodality because of a desire to retain past traditions in the face of contemporary adaptation in sodality. This first type might be called the reactionary or traditionalist orientation. One could also conceive of possibly two types of orientations that accept favorably sodality changes: (a) that orientation which arises out of a sodalist's identification with the corporate body of sodalists and which might be called the organization-man orientation; and (b) that orientation which represents a sodalist's personal commitment to modernization within the sodality and a favorable assessment of changes in the Catholic Church in general--which orientation might be called ideological. Finally, one could conceive of the type of orientation to sodality changes that combines an inclination to uphold principles and to fulfill the human needs of persons; this orientation might well be called critical or utopian insofar as it manifests dissatisfaction, puzzlement, innovation, and a certain challenging of sodality changes which come to be considered as irrelevant, non-essential, insufficient, and meaningless. Whether they be reactionary, organizational, ideological, or utopian, such possible religious orientations toward sodality

changes to a considerable extent defy concrete measurement. For the purpose of this thesis, it was decided to link as one type of orientation the organization-man and the ideological types since these both favored the changes in sodality. On the other hand, negative evaluation of changes could not so easily be treated. The utopian orientation was critical of ineffectual change while the reactionary orientation opposed changes altogether as detrimental to the traditions of sodality. This problem was greatly lessened, however, when the writer discovered that, after having read the 381 usable questionnaires, there was no consistent indication of any sodalist responding to the survey as being truly reactionary or traditionalist in orientation. That this finding might have been anticipated from the fact that the survey instrument attempted to distinguish the critical and non-critical shadings of positive evaluations of changes had, in fact, escaped the writer's notice. Moreover, a review of sodality literature had revealed that changes in sodality were only at an embryonic stage at the time of the survey; reactionary orientations might have not become crystallized as yet, or--as in the case of a few avant-garde sodalities--sodalists with reactionary orientations might have already dropped out of their religious-action groups. Regardless of the direction of the instrument or the condition of sodalities at the time of the study, the writer could not clearly find evidence sufficient enough to classify any of the sample respondents as truly reactionary. Thus, conceptually and empirically two types of religious orientations emerged

for investigation in the thesis: the favorable evaluation of change that has been labeled the non-critical religious orientation, and the negative evaluation of change that has been labeled the critical religious orientation.

The Index of Critical Orientation was constructed from a reading and coding of responses by all sodalists in the sample to questions #16, 17 and 18 which dealt with specification of change, role in change, and opinion of change in sodality. More than 75 per cent of all sodalists had replied to these questions. Two other questions, #14 on reasons for continuing in sodality and #13 on reasons for joining sodality, were eliminated from the formulation of the Index after scalogram analysis showed that these questions failed to discriminate sharply between generally critical and non-critical responses.[1] All responses, then, were interpreted for each of the three questions comprising the Index according to specific criteria. The response was judged to be critical whenever changes were attacked as disorganized and ineffective--in short, unsatisfactory in realizing sodality ideals or in fulfilling the personal concerns of sodalists. A critical response was likely to be made by a sodalist who was experiencing great difficulty in trying to achieve relevant changes in sodality. And a negative estimation of change as not really getting "at the heart of the matter" was also considered to be critical.

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[1] William J. Goode and Paul K. Hatt, Methods in Social Research (New York: McGraw-Hill Book Company, Inc., 1952), pp. 285-95.

Awareness of, concern for, and opinion about sodality changes, therefore, constitute the bases for the Index of Critical Orientation. Since the Index was composed of three questions, a score of 3 out of 3 or 2 out of 3 critical replies was considered a high critical orientation; 1 out of 3 was considered moderately critical; none out of 3 was regarded as non-critical. FIGURE 2 sets forth the major features of the Index. Although Greeley and Rossi have affirmed the utility of an arbitrary index such as the

FIGURE 2

FORMULATION OF THE INDEX OF CRITICAL ORIENTATION

Survey Questions	I.B.M. Coded Response	Cutoff Points and Per Cent of Total
#16. "Just what changes, if any, may have taken place in your college Sodality since you first joined?"	changes (structure, image, leadership, spirituality, morale, function, group membership, activity) considered irrelevant, meaningless, etc.	3/3 or 2/3=high critical N=36 (9.4%)
#17. "If changes are continuing to take place in your college Sodality, what are <u>you</u> doing to bring them about?	neither following nor participating, dissatisfied with ineffective changes and admitting no really essential changes have occurred	1/3=moderately critical N=69 (18.1%)
#18. "What is your opinion of changes which may have taken place or which may now be taking place in your college Sodality?"	generally unfavorable to changes (cf. #16 above) considered irrelevant, meaningless, etc.	0/3=non-critical N=276 (72.4%)

Index of Critical Orientation,[1] and Stouffer and others have concurred that there was no harm in constructing an arbitrary index for descriptive or predictive purposes, nevertheless, certain basic defects have been observed to exist in such indices.[2] First, it is not clear as to just what a high or low score means. Second, it is possible to underestimate the predictability of any criterion from the items.[3] Those respondents whose scores fell in-between the high critical and the non-critical in some cases stood out percentage-wise from either extremes; in other cases, the moderates resembled the highs; in still other cases, the moderates resembled the non-criticals. Therefore, in the actual analysis of the chi-square associations between the hypothesized variables as well as in the discussion concerning related attributes of sodalists, the moderate or in-between category has been omitted. When comparing the high critical orientation with the non-critical orientation through scalogram analysis, cutting points for errors yielded a total of 27 errors out of a possible 108 responses or a coefficient of reproducibility of .75. Thus, the writer remained satisfied with the more than face validity of his Index of Critical Orientation since the sodalist's responses to the questions in terms of all categories can be re-

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[1] Greeley and Rossi, op. cit., pp. 19-20.

[2] Samuel A. Stouffer, et al, Studies in Social Psychology in World War II, Vol. IV: Measurement and Prediction (Princeton, N.J.: Princeton University Press, 1950), pp. 175-80.

[3] Ibid., p. 175.

produced with 75 per cent accuracy. The development of a scale or more precisely refined measuring instrument was not the intention of the thesis. As a vehicle for testing the hypothesized negative association between critical religious orientation and high degree of involvement in sodality, the writer has felt that it has amply overcome Selltiz' reservations about scales[1] and has reasonably confronted the research problem.[2]

It can be recalled that the theoretical framework of the study progressed from sectarianism through innovation to ideology. In light of this development and in order to clarify related attributes of sodalists that might possibly influence their degree of critical religious orientation, several other indices have been constructed. The critical sodalist might presumably possess an intellectual viewpoint on changes in sodality; he might try to think out their logical implications. The critical sodalist might also be motivated by a responsiveness to sources which are extrinsic to sodality itself. He might manifest a lesser degree of commitment to sodality programs than the non-critical sodalist. Moreover, he might be more secular in his approach to the world of the college campus and the surrounding community as he relates changes in sodality to man's needs rather than to the need of the sodality for God. Finally, the critical sodalist

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[1]Claire Selltiz, et al., Research Methods in Social Relations (rev. ed.; New York: Holt, Rinehart and Winston, 1965), p. 376.

[2]Matilda W. Riley, Sociological Research, Vol. I: A Case Approach (New York: Harcourt, Brace & World, Inc., 1963), p. 472.

might conceivably reveal greater concern for such changes in sodality that are personally meaningful to the individual in question. All of these areas were investigated and separate indices for each attribute were established. Then, each of these attributes was examined in terms of how both the critical and non-critical sodalists manifested them.

The first index, the Index of Intellectual Viewpoint, was constructed from a reading and coding of replies to questions #13, 16 and 18 which concerned influences affecting the sodalists' becoming sodality members in college, specification of change, and opinion of change. Question #13 was used since it was answered by almost 100 per cent of the sample and because its replies were able to be categorized so as to reveal the intellectual's groping to understand his faith, his sodality, and changes in both of these in an intelligent manner. The intellectual viewpoint represented a thinking out of the implications of being a Christian sodalist instead of taking this for granted. Similar cutoff points were established as in the Index of Critical Orientation, and the intellectual viewpoint became differentiated into high, moderately, and not intellectual types. FIGURE 3 shows the major features of this Index.

In TABLE 2 the intellectual viewpoint has been examined in terms of how it related to the critical religious orientation of certain sodalists. The TABLE indicates that none of the religious orientations was any more highly intellectual than another; but that, if the misleading moderates were dropped, those

FIGURE 3

FORMULATION OF THE INDEX OF INTELLECTUAL VIEWPOINT

Survey Questions	I.B.M. Coded Response	Cutoff Points and Per Cent of Total
#13. "Looking back on your decision to join your college Sodality, what do you think most influenced you to become a member?"	attempting to understand changes in faith, sodality, etc., more clearly and intelligently	3/3 or 2/3=highly intellectual N=31 (8.1%)
#16. "Just what changes, if any, may have taken place in your college Sodality since you first joined?"	changes dealing with re-evaluation of the sodality itself, or with deeper understanding of faith	1/3=moderately intellectual N=72 (18.9%)
#18. "What is your opinion of changes which may have taken place or which may be taking place in your college Sodality?"	stressed ideals and spirituality as having to be intelligently thought out	0/3=not intellectual N=278 (72.9%)

TABLE 2

PERCENTAGE DISTRIBUTION OF SODALISTS' EXPRESSION OF AN INTELLECTUAL VIEWPOINT BY TYPES OF RELIGIOUS ORIENTATION

Intellectual Viewpoint	Per Cent Religious Orientation		
	high critical	moderately critical	non-critical
highly intellectual	8.4	8.6	7.9
moderately intellectual	22.2	29.0	15.9
not intellectual	69.4	62.3	76.1
Total	100.0 (N=36)	99.9 (N=69)	99.9 (N-276)

sodalists with high critical orientations tended to manifest an intellectual viewpoint more often than those who were not critical. Although difference of proportions tests pointed to no statistically significant differences at the .05 level of probability between the critical sodalists in general and the non-critical ones, the probability level was actually less than .15 and greater than .10--thus spelling out a tendency for critical sodalists to be more intellectual than non-critical sodalists. Reversing the distribution and running the data of religious orientation by intellectual viewpoint, no statistically significant differences emerged as was the case beforehand. Thus, the Index of Intellectual Viewpoint must be re-examined, refined, and reconstructed in order to clarify the critical sodalists' tendency to be intellectual about his faith and his sodality.

The second index, the Index of Extrinsic Motivation, was formulated unwittingly to investigate the likelihood of intrinsic motives and pressures from the sodality itself as serving as a sodalist's primary motivation for religious-action group membership. Therefore, the shadings lie in the area of intrinsic motives and the criteria for extrinsic motivation, while negatively defined, must be clearly established in subsequent usage of this Index. The Index was derived from a reading and coding of answers to questions #13 and 17 since replies to the other questions appeared quite difficult to categorize in terms of motivation types. Extrinsic motivation, then, was considered to be a responsiveness to sources, needs and forces outside the

sodality rather than to any response to experience with sodality itself. Cutoff points and degrees of motivation were set forth in a similar fashion as in previous indices, and the major features of this Index are found in FIGURE 4.

FIGURE 4

FORMULATION OF THE INDEX OF EXTRINSIC MOTIVATION

Survey Questions		Cutoff Points and Per Cent of Total
#13. "Looking back on your decision to join your college Sodality, what do you think most influenced you to become a member?"	intrinsic motives (e.g., desire for friends, personal holiness, commitment to critical grasp of faith--all to be had in sodality which itself could be improved)	2/2=highly intrinsic N=63 (16.5%)
#17. "If changes are continuing to take place in your college Sodality, what are you doing to bring them about?"	intrinsic motives (e.g., furthering changes as officer or member of the sodality either by discussion or activity)	1/2=moderately intrinsic N=214 (56.1%)
		0/3=extrinsic N=104 (27.3%)

In TABLE 3 extrinsic motivation has been related to the critical religious orientation of sodalists. Although the criteria for this Index await further refinement and specification, nevertheless, it was evident that the high critical orientation of a sodalist was more likely to be connected with extrinsic reasons and motives for being a sodality member. The needs of the campus and community around him prompted the critical sodalist to act rather than simply his own desires and participation

in sodality life. Difference of proportions tests indicated that there was a statistically significant difference at the .05 level of probability between the high critical and the non-critical sodalists in terms of extrinsic motivation. In the reversal of the data and in running percentages for religious orientation by extrinsic motivation, it was apparent that the more extrinsic the sodalist was as to motivation to be a sodalist, the more likely he would be critical in his religious orientation. But the statistical test of significance yielded no firm support for any conclusions about possible differences between highly intrinsically motivated persons and those who were extrinsically motivated as regards being critical to a high or low degree in their religious orientations. Again, the fact that the Index rested on only two questions and did not spell out extrinsicity itself made the writer hesitant to express satisfaction with the results.

TABLE 3

PERCENTAGE DISTRIBUTION OF SODALISTS' EXPRESSION OF EXTRINSIC MOTIVATION BY TYPES OF RELIGIOUS ORIENTATION

Extrinsic Motivation	Per Cent Religion Orientation		
	high critical	moderately critical	non-critical
extrinsic	44.4	26.1	25.4
moderately intrinsic	36.1	60.8	57.6
highly intrinsic	19.4	13.0	17.0
Total	99.9 (N=36)	99.9 (N=69)	100.0 (N=276)

The third index, the Index of Non-Commitment, was constructed from reading and coding replies from questions #13, 16 and 17. A non-committed sodalist was described as one who was uncertain about or did not identify with changes in sodality, and whose words testified to the possibility that such a sodalist would eventually quit his sodality altogether. The same cutoff points and gradations of committed and non-committed types as fundamental to the other indices were incorporated in this Index. FIGURE 5 reveals the features of the Index of Non-Commitment.

FIGURE 5

FORMULATION OF THE INDEX OF NON-COMMITMENT

Survey Questions	I.B.M. Coded Response	Cutoff Points and Per Cent of Total
#13. "Looking back on your decision to join your college Sodality, what do you think most influenced you to become a member?"	unsure, could not say, gave extraneous reasons not indicating commitment to sodality, said they would leave the group	3/3 or 2/3=highly non-committed N=49 (12.8%)
#16. "Just what changes, if any, may have taken place in your college Sodality since you first joined?"	unsure, could not say, no expression of personal commitment, sufficiently critical of changes to leave	1/3=moderately non-committed N=103 (27.0%)
#17. "If changes are continuing to take place in your college Sodality, what are you doing to bring them about?	unsure, could not say, doing little or nothing, opposing the changes and possibly quitting Sodality	0/3=evidently committed N=229 (60.1%)

In TABLE 4 non-commitment was examined with respect to the critical religious orientation of certain sodalists.

Interestingly enough, more than 80 per cent of the high critical sodalists were seen to be moderately or highly non-committed to sodality while slightly more than 70 per cent of the non-critical sodalists showed commitment to sodality. Difference of proportions tests verified a statistically significant difference at the .05 level of probability between the non-critical sodalists as compared to both the high and moderately critical sodalists in terms of degree of commitment. In fact, the actual probability level was .01 and this served to substantiate the very great likelihood that the critical sodalist would most often be uncommitted to his sodality. By reversing the distribution of data so that religious orientation could be run in terms of degree of commitment, the same .01 level of significance was discovered and supported the conclusion that the most uncommitted sodalists were also the most critical in their religious orientation. A discussion of whether lack of commitment might not in fact be equivalent to critical orientation has been reserved for later in this chapter.

TABLE 4

PERCENTAGE DISTRIBUTION OF SODALISTS' EXPRESSION OF NON-COMMITMENT BY TYPES OF RELIGIOUS ORIENTATION

Non-Commitment	Per Cent Religious Orientation		
	high critical	moderately critical	non-critical
highly non-committed	34.4	17.4	7.6
moderately non-committed	47.2	37.6	21.7
evidently committed	8.3	44.9	70.6
Total	99.9 (N=36)	99.9 (N=69)	99.9 (N=276)

The fourth index, the Index of Secular Tone, was based on questions #13, 16 and 18. This Index attempted to measure a sodalist's concern for personal needs, social action programs, structure and function of the group, and so forth, as contrasted with devotion to things sacred--whether they be God, the sodality traditions, or its spirituality. Once more, comparable cutoff points and a typology were established as in previous indices, and the major features of this Index can be seen in FIGURE 6.

FIGURE 6

FORMULATION OF THE INDEX OF SECULAR TONE

Survey Questions	I.B.M. Coded Response	Cutoff Points and Per Cent of Total
#13. "Looking back on your decision to join your college Sodality, what do you think most influenced you to become a member?"	personal needs, desire for friends, social action, improving the college or community	3/3 or 2/3=highly secular N=235 (61.6%)
#16. "Just what changes, if any may have taken place in your college Sodality since you first joined?"	specification concerned with personal needs, social action, group structure, and membership	1/3=moderately secular N=84 (22.1%)
#18. "What is your opinion of changes which may have taken place or which may now be taking place in your college Sodality?"	evaluated in terms of personal needs, structure and function of group, and social action	0/3=sacred N=62 (16.2%)

In TABLE 5 there was an arrangement of the extent of secular tone in sodalists' answers in terms of the critical religious

orientation. Difference of proportions tests highlighted a statistically significant difference at the .05 level of probability between each of the critical types and the non-critical type as regards secular tone. Therefore, the critical religious orientation, especially the high critical type, seemed linked with secular tone; that is, critical sodalists tended more often to evince concern for college campus, the surrounding community, and the human variable in sodality organization rather than a preoccupation with sodality traditions, spirituality, or even the sacred power of God himself. When the data were reversed and the three types of religious orientations were run in terms of secular tone, it was further substantiated that the more secular tone in a sodalist's replies was a decidedly particular characteristic of high and moderately critical sodalists.

TABLE 5

PERCENTAGE DISTRIBUTION OF SODALISTS' EXPRESSION OF A SECULAR TONE BY TYPES OF RELIGIOUS ORIENTATION

Secular Tone	Per Cent Religious Orientation		
	high critical	moderately critical	non-critical
highly secular	83.4	72.4	56.1
moderately secular	13.8	23.1	22.8
sacred	2.8	4.4	21.0
Total	100.0 (N=36)	99.9 (N=69)	99.9 (N=276)

Finally, in light of the theoretical framework and

practical experience in sodality, the writer completed his indices relevant to critical sodalists with an Index of Individualized Reference. This fifth index was constructed from a reading and coding of responses to questions #13, 16 and 18. The Index was used to ascertain a sodalist's reasoning about sodality developments insofar as these might be perceived as meaningful to the sodalist's needs and not simply as appropriate to the practical problems of the sodality in general, the college, or the surrounding community. As usual, cutoff points and categories were set up, and the major features of this Index appear in FIGURE 7.

FIGURE 7

FORMULATION OF THE INDEX OF INDIVIDUALIZED REFERENCE

Survey Questions	I.B.M. Coded Response	Cutoff Points and Per Cent of Total
#13. "Looking back on your decision to join your college Sodality, what do you think most influenced you to become a member?"	need for personal holiness and to be an active witness to one's faith, to improve sodality because of felt need	3/3 or 2/3=highly individualized N=18 (4.8%)
#16. "Just what changes, if any, may have taken place in your college Sodality since you first joined?"	specified changes relating to personal holiness	1/3=moderately individualized N=123 (32.2%)
#18. "What is your opinion of changes which may have taken place or which may now be taking place in your college Sodality?"	evaluation specifically referred to changes affecting personal holiness	0/3=generalized N=240 (62.9%)

In TABLE 6 each of the reference types have been related

to the critical religious orientation. Difference of proportions tests illustrated a statistically significant difference at the .05 level of probability between both of the critical orientation types and the non-critical type with reference to the manifestation of concern for personal implications and meaning of sodality changes. Critical sodalists, especially the high critical ones, were much more likely to reason through sodality developments so as to understand how these might affect the members personally; they did not simply accede to change because of reference to external factors outside the sodalists themselves. The trend for those sodalists who showed an individualized frame of reference to be persons with critical religious orientations was upheld in the reversal of the variables. However, the fact that just about as many highly individualized sodalists were in each of the two critical and the single non-critical categories when the data were turned around raised some doubt as to the strength of the Index in discriminating different frames of reference.

TABLE 6

PERCENTAGE DISTRIBUTION OF SODALISTS' EXPRESSION OF AN INDIVIDUALIZED REFERENCE BY TYPES OF RELIGIOUS ORIENTATION

Individualized Reference	Per Cent Religious Orientation		
	high critical	moderately critical	non-critical
highly individualized	11.1	10.1	2.5
moderately individualized	66.6	33.3	27.5
generalized	22.2	56.5	69.9
Total	99.9 (N=36)	99.9 (N=69)	99.9 (N=276)

In summary, as measured by related indices, the critical sodalist exhibited certain other characteristics in addition to his critical religious orientation. He tended to have an intellectual viewpoint. He seemed to be extrinsically motivated. He was decidedly uncommitted to sodality. His answers to pertinent survey questions indicated a clearly secular tone. And he displayed an individualized frame of reference when he reasoned about changes as to how they would affect him personally.

Lest undue optimism be generated concerning the delineation of these related characteristics of the critical sodalist, it must be said that caution is required before making any hasty generalizations about these traits. Particular criticism of the various indices as well as other methodological techniques has been postponed to the concluding chapter's section on methods of the survey. However, though it has been difficult to prove, these five traits have been assumed for the purposes of this thesis to be independent of one another. The questions were often different and the criteria of interpretation, though sometimes apparently overlapping, largely served to distinguish the indices from each other. Little can be said about the Index of Intellectual Viewpoint--admittedly resembling the intellectual category of the Marquette Religious Approach Scale although unintentionally--since this Index failed to show a precise relationship between critical religious orientation and the intellectual viewpoint as operationalized in the Index. Also, the Index of Extrinsic Motivation, originally constructed to scrutinize the fine shadings

of possible intrinsic motives, was based on only two questions and did not adequately assess degrees of extrinsic motivation because it approached this concept in a negative manner. The Index of Non-Commitment, on the other hand, definitely followed the pattern of the Index of Critical Orientation. The writer, therefore, employed correlation coefficient techniques in order to test whether both indices were measuring the same trait but in seemingly different fashions. Replies of the high critical and the highly non-committed on several questions from the "College Group Survey" were correlated and no consistently positive or negative conclusions could be made about the relation of critical orientation to lack of commitment. High critical sodalists' answers produced low order correlations when compared with highly non-committed sodalists' replies to questions concerning present degree of the respondents' recruiting for sodality membership, estimation of how other students felt about the respondents' membership in sodality, prediction of the likely future of the college sodality, and reasons for such predictions. High order correlations between critical sodalists' and highly non-committed sodalists' replies to questions concerning location of sodality in terms of campus life, reasons for other students' viewpoints on membership in sodality, and reasons for remaining in sodality until graduation indicated that there might in fact be a connection between the two indices. Aside from performing statistical tests, the writer could not conclude anything about the possible similarity between critical orientation and lack of commit-

ment; logically they stand together, but conceptually and operationally they have been treated separately. Likewise, the Index of Secular Tone would seem to resemble the Index of Critical Orientation. However, reversal of data in tabular distributions pointed to a more obvious independence of these two traits at least as measured by the indices themselves. Similar reversal of the data from the Index of Individualized Reference, on the other hand, failed to isolate any real differences between those sodalists who were highly individual and high critical in religious orientation and those who were highly individual but non-critical. Hence, despite the ability to state that the sodalist with a critical religious orientation is much more likely than one who is non-critical to be intellectual, extrinsically motivated non-committed, secular, and individualistic, care must be taken not to extend these findings to broad generalizations which would not take account of the various sources for reservations about the indices.

Several control variables were also applied to the various types of religious orientation in order to check the influence of extraneous factors on the critical religious orientation. Sex of respondent had little substantive and no statistical significance for comparison of critical and non-critical orientations. Nor did any of the four categories of the Marquette Religious Approach Scale correlate with either the high critical or non-critical sodalist's religious orientation. Respondent's year in college, however, tended to have possible substantive--though not

statistical--significance in what type of religious orientation he was likely to exhibit. Seniors and juniors tended to be more critical while freshmen and sophomores showed less criticism. But, despite the general tendency for the high critical religious orientation to emerge in the later years of college, such an orientation was distinct from the respondents' year in college. Along with their use in testing the influence of year in college on religious orientation, difference of means tests were applied to the respondents' length of association in sodality while in college. Again, no statistically significant difference at the .05 level of probability was discovered when comparing the critical and non-critical sodalists in terms of how long they had been associated with their sodality. Still, there was some tendency for the critical sodalist to have been associated with his college sodality for more than two years. Another control for past high school experience with sodality revealed that there was no statistically significant difference between either types of sodalists and their past encounter with sodality. In fact, the chi-square test indicated that there was no association; at the same time, the data portrayed the non-critical sodalist in college as having had more experience with sodality in high school than had the critical sodalist. Further controls for social class as measured by the Hollinghead Two Factor Index,[1] ethnic group identification, level of family religiosity,

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[1]August B. Hollingshead, Two Factor Index of Social Position (mimeographed; New Haven, Connecticut, 1957).

respondents' amount of Catholic education prior to college, respondents' cumulative grade point averages and academic subject majors in college--all showed that there were no statistically and only slightly substantive significant differences between critical and non-critical sodalist in terms of any of these variables. It is fitting to turn now to the actual test of the hypothesized association between critical religious orientation and low degree of involvement in sodality as operationalized in selected research instrument questions.

Investigation of Sodality Involvement

The dependent variable in this thesis was stated as a sodalist's involvement in sodality, and it was operationalized in selected questions that elicited information about behavioral participation in an attitudinal identification with the college religious-action group. Implicitly, involvement has been conceived of as a fairly high degree of participation in and a generally favorable attitude toward sodality. Thus, the research hypothesis has postulated a low degree of participation in and negative evaluation of sodality on the part of the sodalist with the critical religious orientation. Unlike the various indices of orientation and related attributes of sodalists which served in the investigation of the critical orientation, the variable of involvement has been studied with the help of responses to individual questions and, in only a few cases, through the use of scores derived from counting the number of spiritual-ascetical

practices that the sodalists performed as well as from tallying the number of critical remarks that sodalists might have made with reference to selected sodality traditions.

The first indicant of behavioral participation was a question concerning how much time a sodalist devoted to spiritual and apostolic activities of his college sodality. Although neither the high critical nor the non-critical sodalist spent much time on these two phases of sodality life, there was an association as measured by chi-square between the proportion of daily time devoted to sodality and type of religious orientation. Statistically significant at the .05 level of probability, this association revealed that proportionately more high critical sodalists were considerably less involved in spiritual and apostolic activities than were non-critical sodalists. TABLE 7 demonstrates this relationship. Some 16 respondents were omitted because they failed to reply.

TABLE 7

ASSOCIATION BETWEEN SODALISTS' DEVOTION OF DAILY TIME TO SODALITY BY RELIGIOUS ORIENTATION TYPE

Proportion Daily Time	Frequency Religious Orientation				Total
	high critical		non-critical		N
	obs.	exp.	obs.	exp.	
no time spent daily	10	5.4	36	40.5	46
less than 20% daily	25	27.4	210	207.5	235
more than 20% daily	--	1.9	15	13.2	15
Total N	35		261		296

X^2=302.963-296 or 6.963 df=2 $p < .05$

The second measure of behavioral participation dealt with information about how many of the sodalists' five closest friends in college were also members of their college sodality. Although both critical and non-critical sodalists usually had about two of their closest college friends in sodality, chi-square detected an association between number of closest friends and type of religious orientation. Statistically significant at the .05 level of probability, this association revealed that proportionately more high critical sodalists had fewer closest friends in sodality than did the non-critical sodalists. TABLE 8 reports this relationship, and all respondents were accounted for.

TABLE 8

ASSOCIATION BETWEEN SODALISTS' NUMBER OF CLOSEST FRIENDS IN SODALITY BY RELIGIOUS ORIENTATION TYPE

Number of Friends	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
none	7	4.7	34	36.2	41
one or two	24	19.9	149	153.0	173
three or more	5	11.3	93	86.6	98
Total N	36		276		

X^2=318.490-312 or 6.490 df=2 $p < .05$

The third item of behavioral participation was a question which asked sodalists to indicate how many apostolic activities

they were involved in as members of sodality. Despite the fact that Jesuit moderators had earlier stated on their checklists that their groups sometimes did little more than sponsor apostolic activities or that, in a few instances, there were no official sodality apostolates, sodalists replied for the most part by listing activities which they thought were connected with their sodality. There was an association between the number of apostolic activities in which sodalists were involved as members of sodality and type of religious orientation. Statistically significant, this association showed that proportionately more high critical sodalists were less likely to be involved in sodality-directed apostolic activities than were non-critical sodalists. TABLE 9 describes this relationship. Some 18 respondents gave no answer to the question.

TABLE 9

ASSOCIATION BETWEEN SODALISTS' INVOLVEMENT IN SODALITY APOSTOLIC ACTIVITIES BY RELIGIOUS ORIENTATION TYPE

Number of Activities	Frequency Religious Orientation				Total
	high critical		non-critical		N
	obs.	exp.	obs.	exp.	
in no activity	15	8.7	74	80.2	89
in only one activity	10	13.6	128	124.3	138
in two or more	4	6.6	63	60.3	67
Total N	29		265		294

X^2=301.547-294 or 7.547 df=2 $p < .05$

The fourth indicant of behavioral participation was a

question concerning sodalists' current efforts at recruiting new student members for their sodalities. Although no association was found to exist between actual recruiting attempts and type of religious orientation, there was an association between sodalists' reasons for being either engaged in or not engaged in recruiting and the type of religious orientation. Some 16.6 per cent of the high critical sodalists said that they were recruiting at least ideally as compared with 25.5 per cent of non-critical sodalists who remarked the same thing. But 47.2 per cent of high critical sodalists expressed reasons for their inability to recruit new members as being based on dissatisfaction with sodality as compared with only 8.7 per cent of non-critical sodalists who stated similar negative reasons. The remainder of both types gave neutral reasons for having been prevented from active recruitment, such as studies, other campus activities, and the desire not to "force" anyone into joining sodality. TABLE 10 demonstrates that there was a statistically significant association at the .001 level of probability between a sodalist's reasons for his current efforts at recruiting and his type of religious orientation. Proportionately more high critical sodalists expressed no efforts to recruit because of dissatisfaction with sodality than did non-critical sodalists.

The fifth measure of behavioral participation was derived from a question that asked sodalists to comment on whether or not they had planned to remain in their sodality until graduation from college. Apparently most sodalists at the time of the survey

chose to remain in their religious-action group until graduation. However, there was an association at the .001 level of probability between the sodalist's choice of whether or not to remain in his sodality and his type of religious orientation. Proportionately more high critical sodalists chose not to remain in sodality until after graduation than did non-critical sodalists. TABLE 11 states the relationship.

TABLE 10

ASSOCIATION BETWEEN SODALISTS' REASONS FOR CURRENT RECRUITING EFFORTS BY RELIGIOUS ORIENTATION TYPE

Reasons for Recruiting	Frequency Religious Orientation				Total
	high critical		non-critical		N
	obs.	exp.	obs.	exp.	
not recruiting because of dissatisfaction	17	4.7	24	36.2	41
not recruiting because neutrally prevented	13	22.5	182	172.5	195
committed to recruiting	6	8.7	70	67.2	76
Total N	36		276		312

X^2=353.987-312 or 41.987 df=2 $p < .001$

The sixth indicant of behavioral participation was a question concerning the likelihood that a sodalist might join a group similar to his sodality after he has graduated from college. Statistically significant, there was an association at the .01 level of probability between probability of joining a

post-graduate religious-action group and type of religious orientation. Proportionately more high critical sodalists manifested disinclination to become members of other groups like sodality after college than did the non-critical sodalists. TABLE 12 presents the relationship.

TABLE 11

ASSOCIATION BETWEEN SODALISTS' CHOICE OF REMAINING IN SODALITY UNTIL GRADUATION BY RELIGIOUS ORIENTATION TYPE

Choice Until Graduation	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
chose to remain	19	28.1	225	215.8	244
uncertain of choice	7	5.6	42	43.3	49
chose not to remain	10	2.1	9	19.0	19
Total N	36		276		312

X^2=348.809-312 or 36.809 df=2 $p < .001$

TABLE 12

ASSOCIATION BETWEEN SODALISTS' PROBABILITY OF JOINING A SIMILAR RELIGIOUS-ACTION GROUP AFTER GRADUATION FROM COLLEGE BY RELIGIOUS ORIENTATION TYPE

Probability of Joining	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
would probably join	9	13.1	105	100.8	114
uncertain about joining	12	15.8	125	121.1	137
would not join	15	7.0	46	53.9	61
Total N	36		276		312

X^2=325.095-312 or 13.095 df=2 $p < .01$

The seventh item, related to the probability of behavioral participation in religious-action groups similar to sodality after graduation, was a question that drew out respondents' reasons for either joining or not joining such groups when they had completed college. Some 27.7 per cent of high critical sodalists offered positive reasons for joining, such as to secure personal perfection, to do God's will better, or to serve others socially; 33.2 per cent of non-critical sodalists said the same. However, 25 per cent of critical sodalists revealed dissatisfaction with college sodality as the main reason for not wishing to join another group like it after graduation; only 5 per cent of non-critical sodalists replied in the same manner. TABLE 13 portrays the statistically significant association at the .001 level of probability between the sodalists' reasons for joining or not joining another religious-action group like sodality after graduation. Proportionately more high critical sodalists cited negative reasons arising out of dissatisfaction with college sodality than did non-critical sodalists.

The final measure of behavioral participation was an assessment of to what extent sodalists were regularly performing their traditional spiritual and ascetical practices, such as various kinds of prayer, celebration of the Eucharist, Scripture reading, examination of conscience, and conferring with their recommended spiritual directors. Regular performance meant daily or almost daily practice in the case of most traditions or weekly confession and monthly spiritual direction. All of these

religious acts were at one time--and only until quite recently--required of the fully active sodalist. Out of twelve possible types of spiritual and ascetical practices, critical sodalists performed a mean number of 3.25 while non-critical sodalists performed a mean number of 3.87. Although both types of sodalists earned low scores in the performance of these traditional acts and despite the inability of a difference of means test to detect any statistically significant difference between the two types, nevertheless, there was a substantive difference between the two orientations and their religious practices. High critical sodalists tended not to be performing the customary spiritual-ascetical practices as much as did non-critical sodalists. This might well be an example of a more sharply defined secular approach on the part of critical sodalists as was earlier discussed in connection with related attributes of such sodalists.

TABLE 13

ASSOCIATION BETWEEN SODALISTS' REASONS FOR JOINING OR NOT JOINING SIMILAR RELIGIOUS-ACTION GROUPS AFTER GRADUATION BY RELIGIOUS ORIENTATION TYPE

Reasons for Joining or Not Joining	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
positive values cited	10	9.5	92	73.4	102
neutrally non-committal	17	23.7	170	182.2	187
negative dissatisfaction	9	2.6	14	20.3	23
Total N	36		276		312

X^2=331.358-312 or 19.358 df=2 $p < .001$

The investigation of the critical sodalists's involvement in his college sodality has also included the area of attitudinal identification with sodality. Behaviorally, the critical sodalist has been discovered to participate to a markedly lower degree in sodality activities than the non-critical sodalist. Hypothetically, then, the critical sodalist would most likely express less favorable attitudes toward sodality than his non-critical counterpart. The first measure of attitudinal identification with sodality as an aspect of involvement was a question that requested sodalists to locate their college sodality as regards where they thought it was with respect to the center of campus life. A set of concentric circles was provided for numerical evaluation ranging from "1" at the center of campus life to "5" at the outside fringe of campus life. There was an association as measured by chi-square between location of sodality in terms of campus activity and type of religious orientation. Statistically significant at the .01 level of probability, this association demonstrated that proportionately more high critical sodalists placed their sodalities far out from the center of campus life. When asked to explain their numerical evaluation, 61.2 per cent of high critical sodalists described their sodality group as out of touch with student concerns and as being ridiculed or ignored; only 24 per cent of non-critical sodalists held similar views. In fact, more than half of the latter type thought that sodality was influential or at least making an attempt to influence campus life at the time of the study. TABLE 14 shows this relationship.

Ten respondents did not answer.

TABLE 14

ASSOCIATION BETWEEN SODALISTS' LOCATION OF SODALITY WITH REGARD TO CENTER OF CAMPUS LIFE BY RELIGIOUS ORIENTATION TYPE

Location in Circles #1 through 5	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
close to center (#1&2)	6	10.6	86	81.3	92
mid-way (#3&4)	16	18.3	142	139.6	158
far from center (#5+)	13	6.0	39	45.9	52
Total N	35		267		302

X^2=314.100-302 or 12.100 df=2 $p < .01$

The second indicant of attitudinal identification with sodality was a question that asked for sodalists' estimation of the future of their college sodalities. Statistically significant at the .001 level of probability, there was an association between estimation of future of sodality and type of religious orientation. Proportionately more high critical sodalists made unfavorable and pessimistic estimates of their college sodality's future than did non-critical sodalists who, for the most part, appeared optimistic about their religious-action group. Specifically, 63.8 per cent of high critical sodalists anticipated a poor, unpromising, and eventually self-destructive future for their groups; only 20.9 per cent of non-critical sodalists felt the same way. Whereas the high critical sodalists voiced doubts as to the future membership, group focus on college and community

image and ideals, the non-critical sodalists considered these aspects of sodality as capable of developing into even better forms. TABLE 15 presents the association.

TABLE 15

ASSOCIATION BETWEEN SODALISTS' ESTIMATION OF SODALITY FUTURE BY RELIGIOUS ORIENTATION TYPE

Estimation of Future	Frequency Religious Orientation				Total
	high critical		non-critical		N
	obs.	exp.	obs.	exp.	
favorable	8	18.8	155	144.1	163
neutral	5	7.5	60	57.5	65
unfavorable	23	9.6	61	74.3	84
Total N	36		276		312

X^2=341.253-312 or 29.253 df=2 $p < .001$

The third item of attitudinal identification with sodality consisted in a set of two questions on how and why sodalists believed other students at their colleges, not associated with sodality, viewed the college sodality in a particular way. The first part concerning how others looked at sodality has been set forth in TABLE 16. There was a statistically significant association at the .001 level of probability between evaluation of how non-sodalists perceived sodality and the types of religious orientation. Almost all of the high critical sodalists believed that non-sodalists held the college sodality in low esteem, were antagonistic toward it, and stereotyped its members as pious do-gooders. The sizable number of non-critical sodalists who

manifested an equally low estimate of how non-sodalists viewed sodality notwithstanding, proportionately more high critical sodalists thought their groups were viewed unfavorably by other students in college than did the non-critical sodalists.

TABLE 16

ASSOCIATION BETWEEN SODALISTS' EVALUATION OF HOW NON-SODALISTS VIEWED SODALITY BY RELIGIOUS ORIENTATION TYPE

Evaluation of How Sodality Was Viewed	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
poorly	30	17.5	122	134.4	152
neutrally	5	12.3	102	94.6	107
well	1	6.1	52	46.8	53
Total N	36		276		312

X^2=332.119-312 or 20.119 df=2 $p < .001$

TABLE 17 contains the data about an association between reasons that sodalists gave for their groups' being evaluated in a particular manner by non-sodalists and types of religious orientation. Statistically significant at the .01 level of probability, there was an association which revealed that proportionately more high critical sodalists than non-critical ones considered reasons, such as poor group image, overly pious name, effeminate membership, high-pressure organization, unattractive aims, and unappealing programs as sufficient to contribute to unfavorable reasons for evaluation of sodality by non-sodalists. On the other hand, non-critical sodalists were much more likely

to be non-committal about reasons behind non-sodalist evaluation or of the opinion that non-sodalists viewed sodality in a particular way for favorable reasons.

TABLE 17

ASSOCIATION BETWEEN SODALISTS' REASONS WHY NON-SODALISTS VIEWED SODALITY IN A CERTAIN WAY BY RELIGIOUS ORIENTATION TYPE

Reasons for How Sodality Was Viewed	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
unfavorable	21	12.5	88	96.4	109
non-committal	14	17.6	139	135.3	153
favorable	1	5.7	49	44.2	50
Total N	36		276		312

X^2=324.044-312 or 12.044 df=2 $p < .01$

The fourth measure of attitudinal identification with sodality was a question that assessed sodalists' feelings as to why they might have been viewed differently by non-sodalists because of their membership in the college sodality. There was an association at the statistically significant .05 level of probability between reasons for non-sodalists' evaluation of sodalists membership in sodality and types of religious orientation. Although high critical sodalists tended to be evenly distributed across the range of possible reasons, they did appear to voice more unfavorable reasons than did the non-critical sodalists who tended to think non-sodalists had generally favorable reasons for evaluating sodalists' membership in the college religious-

action group. The association appears in TABLE 18.

TABLE 18

ASSOCIATION BETWEEN SODALISTS' REASONS WHY NON-SODALISTS VIEWED SODALISTS' MEMBERSHIP IN SODALITY IN A CERTAIN WAY BY RELIGIOUS ORIENTATION TYPE

Reasons for How Membership Was Viewed	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
favorable	12	9.6	72	74.3	84
non-committal	13	19.9	160	153.0	173
unfavorable	11	6.3	44	48.6	55
Total N	36		276		312

X^2=319.624-312 or 7.624 df=2 $p < .05$

The fifth indicant of attitudinal identification was a question which invited sodalists to declare their reasons for continuing their membership in sodality. There was an association between reasons for continuing and type of religious orientation; and this was at the .001 level of probability, thus achieving statistical significance. When all replies were categorized into reasons that were interpreted as favorable, non-committal, or unfavorable, it was observed that high critical sodalists tended to express unfavorable feelings about continuing in sodality and were generally more qualified in their evaluation of continued membership than seemed to be the case with non-critical sodalists. TABLE 19 demonstrates this association.

TABLE 19

ASSOCIATION BETWEEN SODALISTS' REASONS FOR CONTINUING AS SODALITY MEMBERS BY RELIGIOUS ORIENTATION TYPE

Reasons for Continuing Membership in Sodality	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
favorable	18	18.3	141	140.6	159
non-committal	9	15.4	125	118.5	134
unfavorable	9	2.1	10	16.8	19
Total N	36		276		312

X^2=340.747-312 or 28.747 df=2 $p < .001$

The sixth item of attitudinal identification with sodality was comprised of a series of sodality traditions, such as Act of Consecration at initiation, the probationary period before membership, use of the Virgin Mary as sodalist personal model, Jesuits and their Spiritual Exercises. Respondents scored high on this battery of traditions if they expressed skepticism or unfavorable opinions about eight traditions in sodality. High critical sodalists attained a mean score of 1.83 while non-critical sodalists earned a mean score of 1.49. Although there was no statistically significant difference between the two types of religious orientation in terms of how they evaluated selected sodality traditions, the high critical sodalists displayed a substantively important tendency at the .15 level of statistical significance to be more skeptical of such traditions than did non-critical sodalists.

The final set of questions extracting information about a sodalist's attitudinal identification with sodality was the series of three semantic differentials applied to the concepts of sodality, the Jesuits, and other college students who were not sodalists. The differential word pairs, however, were very few in number and allowed for only a limited range of high, medium, or low discrimination. According to proponents of semantic differentials as disguised techniques for measuring meaning of concepts, such adjective choices elicit knowledge of respondents' evaluation of, potency for, and action tendency toward a term or phrase.[1] The first factor, evaluation, was measured by the word choices of valuable or valueless. When the concept of the sodalist's own college "Sodality" was interpreted in terms of these adjectives, an association at the statistically significant .001 level of probability was found to exist between evaluation of sodality and type of religious orientation. Proportionately more high critical sodalists chose to evaluate their own college sodality as tending toward being valueless than did non-critical sodalists who, by and large, rated sodality quite favorably. TABLE 20 depicts the association. Four non-critical sodalists omitted answering the differential.

The second factor, action tendency, was measured by the adjectives, fast or slow. When the concept of "Sodality" was interpreted in terms of these words, again a statistically sig-

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[1] Osgood, Suci, and Tannenbaum, op. cit., p. 127.

TABLE 20

ASSOCIATION BETWEEN SODALISTS' EVALUATION OF COLLEGE SODALITY BY RELIGIOUS ORIENTATION TYPE

Evaluation Factor	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
low (score of 1-2)	15	3.6	16	27.3	31
medium (score of 3)	4	3.2	24	24.7	28
high (score of 4-5)	17	29.1	232	219.8	249
Total N	36		272		308

X^2= 335.004-308 or 47.004 df=2 $p < .001$

nificant association at the .001 level of probability was discovered between action tendency toward sodality and type of religious orientation. Proportionately more high critical sodalists disclosed low action tendency toward sodality than did non-critical sodalists. The association has been portrayed in TABLE 21. Again, several respondents did not answer the question.

TABLE 21

ASSOCIATION BETWEEN SODALISTS' ACTION TENDENCY TOWARD COLLEGE SODALITY BY RELIGIOUS ORIENTATION TYPE

Action Tendency Factor	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
low (score of 1-2)	16	6.8	42	51.1	58
medium (score of 3)	14	14.0	106	105.9	120
high (score of 4-5)	5	14.0	115	105.9	120
Total N	35		263		298

X^2=318.933-298 or 20.933 df=2 $p < .001$

Another concept, "Students at College Who Were Not Sodalists," was examined by means of semantic differentials. The word pair, constant or changing, though originally a "filler" to distract respondents from the intent of the differentials as a whole, proved to be useful in gauging sodalists' attitudes toward other students. Indeed, there was an association at the .001 level of statistical significance between action tendency and type of religious orientation. Proportionately more high critical sodalists were likely to manifest high action tendency toward the concept of students who were not sodalists although both orientations strongly resembled each other in their generally favorable disposition toward non-sodality members. Ever so slightly did the high critical sodalists show a leaning toward more of the out-group at college than did the non-critical sodalists who exhibited more of an in-group inclination. TABLE 21 demonstrates this association. Once more, several non-critical sodalists' replies could not be determined.

TABLE 22

ASSOCIATION BETWEEN SODALISTS' ATTITUDE TOWARD COLLEGE STUDENTS AS CHANGING OR CONSTANT BY RELIGIOUS ORIENTATION TYPE

Change Factor	Frequency Religious Orientation				Total N
	high critical		non-critical		
	obs.	exp.	obs.	exp.	
low (score of 1-2)	7	8.7	68	66.2	75
medium (score of 3)	10	8.3	61	62.6	71
high (score of 4-5)	19	18.8	142	142.1	161
Total N	36		271		307

X^2=358.759-307 or 51.759 df=2 $p < .001$

The same concept of "College Students Not Sodalists" was proposed for respondents to interpret in terms of the potency of meaning that such a concept had for them. Potency factor was measured by the word choices, masculine or feminine. A statistically significant association at the .01 level of probability was witnessed between potency and type of religious orientation. Proportionately more high critical sodalists expressed higher potency in their attitude toward other students who were not sodalists than was the case with non-critical sodalists. The non-critical sodalists seemed slightly more ambivalent or lower in their potency of feeling for students at college who did not belong to sodality. TABLE 23 shows this association, and certain non-critical sodalists again left the question blank.

TABLE 23

ASSOCIATION BETWEEN SODALISTS' ATTITUDE POTENCY TOWARD COLLEGE STUDENTS BY RELIGIOUS ORIENTATION TYPE

Potency Factor	Frequency Religious Orientation				Total
	high critical		non-critical		
	obs.	exp.	obs.	exp.	N
low (score of 1-2)	1	1.2	10	9.7	11
medium (score of 3)	14	17.7	136	132.2	150
high (score of 4-5)	21	16.9	123	127.0	144
Total N	36		269		305

X^2=317.343-305 or 12.343 df=2 $p < .01$

Therefore, the writer's inclusion of semantic differentials concerning concepts pertinent to the theory and empirical testing of the critical religious orientation increased the understanding

of possible differences in attitudes between high critical and non-critical sodality members. Along with the previously discussed measurements of attitudinal identification, the semantic differential factors served to support the hypothesized negative attitude toward sodality which had been assumed to be characteristic of high critical sodalists. As one aspect of involvement--the cognitive and cathective as contrasted with the behavioral--attitudinal identification afforded a somewhat more refined notion of consequences of the critical religious orientation than did the merely action-defining measures. Both attitudes and behavior then, constitute the means by which a sodalist's involvement in his college sodality was investigated.

Verification of Hypothesis

As initially stated, the research hypothesis for this study of religious orientations and degrees of involvement on the part of sodalists in Jesuit college religious-action groups sought to test a negative association between the independent variable, orientation, and the dependent variable, involvement. The null hypothesis was thereafter framed in order to provide a restrictive focus for verification of the major hypothesis. Since the null hypothesis demanded positive association between the two primary variables, the lengthy representation of statistical tables which substantiated a negative association has been deemed sufficient in the writer's opinion to warrant rejection of the null hypothesis and acceptance of the major

research hypothesis. Certainly, such an acceptance of the study's central thesis must be thoroughly qualified and necessary criticisms of the theoretical framework, methodological techniques, and empirical analysis must be taken into consideration by the reader. Evaluation of each of these areas has been reserved for the concluding chapter of this report. In the following summary of findings, nevertheless, there seems to be satisfactory justification for considering this thesis' hypothesis as validly confirmed.

Summary of Findings

The empirical test of the hypothesis has permitted a better understanding of both the critical religious orientation and its consequences for involvement in sodality activities. From a set of open-ended questions, several indices were constructed in order to study the critical religious orientation and related traits of a sodalist's style, intellectual viewpoint, extrinsic motivation, lack of commitment, secular tone, and individualized frame of reference. The critical sodalist tended to be intellectual in viewpoint more so than did the non-critical sodalist. But on the other indices, the critical sodalist differed significantly from the non-critical sodalist in that the former appeared more motivated by sources outside sodality, more uncommitted, more secular, and more personally referring changes in sodality to himself than did the latter. Controls for sex of respondent, theological approach, social

class, ethnicity, level of family religious life, amount of Catholic education prior to college, college cumulative grade average, and academic subject major showed negligible differences between the two types of religious orientation examined in the thesis along these characteristics. And other variables culled from an analysis of the questionnaire items were also undifferentiating between critical and non-critical sodalists. The respondent's year in college and length of association with college sodality, however, indicated substantive but not statistically significant differences between the types of orientations. These variables must be further scrutinized when subsequent refinement of the Index of Critical Orientation and later studies of religious-action group involvement are undertaken.

The findings with regard to sodalists' degree of involvement in sodality as measured by behavioral participation items as well as attitudinal identification items evidently verified the test of the research hypothesis. Proportionately more critical sodalists than non-critical ones were less likely to devote much time to the spiritual and ascetical activities of college sodality. Critical sodalists were less likely to have had experience with sodality during their high school days. These sodalists had fewer closest friends in college within the sodality itself, and were less often involved in the apostolic activities of sodality. They were not engaged in recruiting new members to sodality as often as were non-critical sodalists, and they were more likely to give reasons of dissatisfaction with sodality for

such disinterest in perpetuating the religious-action group. Proportionately more critical sodalists were disinclined to want to join other groups after college graduation which resembled their college sodality. Differing greatly from non-critical sodalists in their choice of whether or not to remain in college sodality until after graduation, critical sodalists were more likely to express the possibility of quitting sodality before graduation. Many more critical sodalists seemed highly negative in their evaluation of their experience in sodality while attending college, and they tended not to be performing the customarily expected spiritual and ascetical practices of traditional sodalists. In terms of specific attitudes toward sodality, critical sodalists located the group far out from the center of campus life and out of touch with student concerns. They viewed the future of their sodalities pessimistically because of doubts which they had about the quality of future members, the focus of sodality on campus and community, the sodality's image and ideals. Furthermore, critical sodalists more often than their non-critical counterparts believed that other students held their sodality in low esteem, were antagonistic towards it, and stereotyped its members as pious do-gooders. Reasons for such negative evaluation by non-sodalists which critical sodalists most often suggested were the poor group image of sodality, its pious name and sometimes effeminate membership, its high-pressure organization, its uninspiring aims and program of activities. Critical sodalists mentioned that they felt non-sodalists were more likely to look

down on their membership in sodality; non-critical sodalists felt that their membership in sodality was perceived favorably by non-students. Proportionately more critical sodalists voiced unfavorable or qualified reasons as to why they were continuing to be members of the college religious-action group, and these same sodalists tended to be more skeptical of selected sodality traditions than was detected in the opinions of non-critical sodalists. Critical sodalists, finally, were inferred to have a generally lower evaluation of their college sodality and a lesser degree of action tendency toward the concept of sodality than appeared to be the situation with non-critical sodalists. On the other hand, critical sodalists surpassed non-critical members in their higher estimation of fellow college students, and tended to identify more favorably with this out-group than with the sodality in-group. Examination of other variables from the questionnaire offered little determinate information of any kind concerning differences between critical sodalists and non-critical sodalists.

The empirical analysis of data from the "College Group Survey" has served to clarify an understanding of critical religious orientations of certain sodality members in undergraduate religious-action groups on the campuses of American Jesuit colleges and universities. Perhaps, in terms of theory, the critical sodalist may be said to possess a certain style that is non-authoritarian,[1] churchlike in concern for social forces,[2]

[1]Trent, op. cit., p. 53. [2]Liebman, op. cit., pp. 157-60.

committed only to what could be deemed humanly beneficial,[1] ecumenically broad-minded and self-determining,[2] and reflecting an interiorized rather than institutionalized faith.[3] Ironically as sodality begins to change, critical sodalists appear to grow even more vociferous in their challenges that such change should be meaningful, relevant, and at the crux of sodality life. An interesting question for further research would be an assessment of the extent to which defensiveness of past Catholic traditions has been displaced by disintegration of present and potentially future developments.[4] For now, the concluding chapter critically evaluates the current research project.

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[1]Henry B. Clark, "How to Be Christian without Really Believing," Review of Religious Research, IX (Fall, 1967), p. 17.

[2]Frederick L. Whitam, "Subdimensions of Religiosity and Race Prejudice," Review of Religious Research, III (Spring, 1962) pp. 169-70.

[3]John R. Tisdale, "Selected Correlates of Extrinsic Religious Values," Review of Religious Research, VII (Winter, 1966), p. 78.

[4]Peter L. Berger, "A Sociological View of the Secularization of Theology," Journal for the Scientific Study of Religion, VI (Spring, 1967), pp. 12-13.

CHAPTER IV

RESEARCH EVALUATION

In this concluding chapter the major strong and weak points of the thesis have been critically re-evaluated. First, the results of the empirical investigation of the critical religious orientation and involvement in sodality are interpreted in light of the theoretical framework. Next, the methodology has again been examined with a view toward giving a final appraisal to the findings of the study. Finally, the writer has suggested further research into related aspects of the topic of this report.

Relevance to Theoretical Framework

Of special interest to sociologists of religions has been the solidifying, yet divisive, nature of religion as an institution. When religious organizations undergo the changes of increasing secularization, religious group members may experience tensions which can become a subject for sociological research. Such tensions as those arising between an individual member's religious orientation and style and his group's changing traditions and social constraints have had particular relevance to the sociology of religion and have become increasingly important to religious practitioners as well. Whether religious orientations be typed as inner-worldly or other-worldly, secular or sacred, autonomous or traditionalist, deviant or conforming, they

must be accorded careful examination if the explanations and consequences of their variety are to be intelligently understood.

The research problem of this thesis dealt with the question of determining how religious group members viewed changing developments within their group and how such viewpoints may have affected membership involvement in the life of the group. The religious group chosen for study was the Jesuit college and university sodality since the writer was somewhat familiar with its history and had access to its membership for a survey. The religious group members, then, were male and female undergraduates who were associated with sodality during the autumn of 1966. And two possible viewpoints toward change in sodality in the aftermath of the Second Vatican Council were hypothesized to be the critical and the non-critical religious orientations. For the purpose of the thesis, the critical orientation was carefully studied as to its characteristics, attributes related to it, and its consequences for a sodalist's involvement in his college religious-action group. Such an orientation was defined as a sodalist's approach to sodality developments that indicated a certain degree of disenchantment with what he considered to be merely expedient adaptation. In contrast to the critical orientation, the non-critical religious orientation was defined as the approach of a sodalist who favorably endorsed changes which sodality was in the process of adopting. In the thesis the critical orientation has repeatedly been compared with the non-critical orientation in order to illuminate the orientation

features, style, and degree of involvement of the critical sodalist. No significant attempt has been made to delineate the non-critical orientation as a religious approach in its own right.

The theoretical framework initially treated the sodality as analogous to the sect-in-transition. The treatment did assist in the writer's organizing pertinent literature and relating general information about the historical background for current sodality developments. Sect-church theory, moreover, did serve to highlight possible tensions in sodality which comparable religious groups have experienced between their remnant and revivalist elements, their reformist and revolutionary tendencies, their transcendental and immanent views of the world, and their particularistic and universalistic conceptions of the religious groups themselves. But to conclude that the critical sodalist was less sectarian than the non-critical sodalist offered insufficient explanation for the differences between the critical and non-critical sodalist in terms of type of religious orientation, style, and extent of group involvement. Nor could the critical religious orientation be genuinely understood as innovative and the non-critical orientation as conformist. For this typology overlooked the difficulty of determining just what were the goals and means of the two orientations, why they differed, and how the critical or innovative approach might also resemble the rebellious or retreatist options. It remained for the concepts of ideological and utopian mentality to enable the writer to achieve meaningful insight into the characteristics

and consequences of a sodalist's critical religious orientation.

Mannheim regarded both the ideological and utopian mentalities as orientations which transcended the very reality about them.[1] In the thesis the writer has been concerned with critical and non-critical orientations to changing developments in sodality. Both orientations looked beyond the present changes: the non-critical approach was favorably disposed to the continuation of current changes; the critical approach was skeptical disapproving of the outcome of these changes. While both transcended the historical context in which post-Vatican II sodalities were rediscovering themselves, the non-critical orientation seemed to accept changes because sodality was initiating them. The critical orientation, on the other hand, seemed to be dissatisfied with changes unless these were deemed relevant to human problems and needs surrounding the sodality. The tension between the non-critical and the critical religious orientation was akin to that which issues from the need to change old principles and to shape new ones.[2] It was the writer's opinion that the critical religious orientation's preoccupation with the ultimate meaningfulness of changes resembled the future concerns of the utopian mentality.[3] The writer thought that the non-critical orientation's willingness to rationalize current sodality developments in terms

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[1]Mannheim, op. cit., p. 194.

[2]Brzezinski, op. cit., p. 149.

[3]Mannheim, loc. cit.

of past success in the evolution of sodality bore strong likeness to the ideological mentality.[1] Therefore, an intelligent understanding of this thesis and its findings has necessitated an interpretation of the critical and non-critical religious orientations in terms of the utopian and ideological mentalities respectively.

The questioning and challenging approach of the critical sodalist could be like the disenchantment expressed by Riesman's utopianist.[2] The sodalist with a high critical orientation did appear similar to Weisberg's alienated, marginal, and dissatisfied opponent of organizational ideology and action programs.[3] Such an orientation certainly was not one in which a sense of belonging to or ideologically identifying with a particular group was evident.[4] Nor has such an orientation been inclined to lead to the ideological expression of faith in action that supported the group.[5] The critical sodalist, then, seemed to be one who felt that current sodality changes constantly had to be reassessed rather than ideologically justified.[6] Like Merton's utopianist, the critical sodalist refused to conform to values that had not been institutionalized as well as to those in the past which he found questionable.[7] And, comparable to Mannheim's liberal-

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[1]Wilbert E. Moore, "The Utility of Utopias," American Sociological Review, XXXI (December, 1966), p. 766.

[2]Riesman, op. cit., p. 305. [3]Weisberg, op. cit., p. 347.

[4]Bernard Bailyn, The Ideological Origins of the American Revolution (Cambridge, Mass.: The Belknap Press, 1967), p. 8.

[5]Apter, op. cit., p. 17 [6]Mannheim, op. cit., p. 40.

[7]Merton, Social Theory and Social Structure, p. 360.

humanitarian utopian mentality, the critical religious orientation was consistently critical of present developments in the religious-action group.[1] In the categories which Weisberg set forth to differentiate persons ideologically committed to an organization from those who are not, the critical sodalist could be described as reflecting utopian characteristics rather than ideological ones.[2] The critical sodalist evinced alienation from change, not loyalty to it. He appeared to be individualistic and self-consciously radical, not group-minded or institutionally conforming. He was scornful of what he perceived to be ineffectual change in the organization and was inclined to seek group transformation even at the expense of group survival. Registering lack of fulfillment and discontentment with changes as they were then proceeding, the critical sodalist doubted developments and quested for more essential changes. His thoughts and feelings about the future of sodality seemed more important to him than what he did or was planning to do for sodality. In short, the critical sodalist chose not to affirm his membership by participating in sodality activities. His orientation was associated, instead, with reduced involvement and increased disenchantment with his religious-action group.

The critical religious orientation of a sodalist was discovered to be related to several attributes of style. In the

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[1] Mannheim, op. cit., p. 220.

[2] Weisberg, op. cit., p. 358.

first place, critical sodalists tended to be more intellectual than non-critical sodalists. They sought to understand change in terms of concepts of a new and utopian nature and not from the traditional past.[1] They espoused rational thinking and choosing concerning sodality changes with which they could live, and their intellectuality approximated Riesman's idea of the utopian mentality.[2] Meaningful knowledge from personal reflection[3] and creative understanding of current trends in sodality were two aspects of the critical sodalist's intellectual viewpoint that allied him with utopianists.[4] Though not significantly different statistically, the critical religious orientation did surpass the non-critical orientation by being substantively related to the non-dogmatic[5] and non-ideological intellectual viewpoint.[6] The utopian attribute of intelligently perceiving the implications of developments was more characteristic of the style of the critical sodalist than his non-critical counterpart.[7]

The second attribute, extrinsic motivation, was closely related to the critical sodalists' religious orientation. Not ideologically confined by experience with sodality, the

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[1] Mannheim, op. cit., p. 95.

[2] Riesman, loc. cit.

[3] Robert E. Lane, "The Decline of Politics and Ideology in a Knowledgeable Society," American Sociological Review, XXXI (October, 1966), p. 662.

[4] Morgan, loc. cit.

[5] Lane, op. cit., p. 660.

[6] Geertz, op. cit., p. 64.

[7] Mannheim, op. cit., p. 196.

extrinsically motivated individual felt less unity with other sodalists and more identification with situational needs beyond sodality.[1] The critical sodalist with extrinsic motivation resembled Riesman's other-directed person whose response to contemporaries even encouraged the shifting of his goals to meet their needs.[2] In a utopian manner, the critical sodalist gave evidence of being motivated in his actions by a positive acceptance of the needs of those outside his group.[3] Unlike the non-critical sodalist, the critical sodalist seemed more prompted to step past the immediate world-view set up by the interests and needs of his group[4] and to seek justification for his actions from others than his fellow group members.[5]

The third attribute quite decisively linked with the critical religious orientation was lack of commitment to sodality. The critical sodalist reflected a non-ideological orientation in that his commitment was uncertain and inconsistent.[6] Only the non-critical sodalist showed ideological commitment to his organization.[7] Without the aid of an ideological orientation that bound him to his group with satisfaction,[8] the critical sodalist most often remarked that his utopian-like conflict with existing changes in sodality could very well lead to renunciation of

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[1]Schurmann, op. cit., p. 39; p. 46.

[2]Riesman, op. cit., p. 21. [3]Mannheim, op. cit., p.220.

[4]Ibid., p. 192. [5]Geertz, op. cit., pp. 71-72.

[6]Brzezinski, op. cit., pp. 5-6.

[7]Schurmann, op. cit., p. 39. [8]Apter, op. cit., p. 18;p.21.

group membership.[1] Not ideologically in harmony with his group's world-view,[2] the critical sodalist was less likely to commit himself to practical action within sodality.[3] His discomfort with the status quo of group developments was similar to the utopian mentality,[4] and his expression of despair, apathy, and alienation was not in keeping with an ideological approach.[5]

The fourth attribute, secular tone, was observed to be more often the mark of the critical sodalist's comments to survey questions. Berger and Luckmann have alluded to secularity as being a key trait of the modern religious intellectual.[6] Mannheim noted the ethical concern for human affairs which characterized the liberal-humanitarian utopian.[7] Not willing to conform to ideologically established goals and means, the critical sodalist judged changes in sodality in terms of whether or not they succeeded in meeting human and social priorities before satisfying requirements of the religious-action group.[8] The critical sodalist echoed the utopian refusal to allow traditions and present circumstances to impede the realization of future sodalists' needs as well as the needs of people with whom the group would become associated.[9] In the secular attribute of a

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[1] Mannheim, op. cit., p. 219. [2] Ibid., p. 193.

[3] Brzezinski, op. cit., p. 131. [4] Mannheim, op. cit., p. 87.

[5] Geertz, op. cit., p. 35; p. 37.

[6] Berger and Luckmann, op. cit., p. 127.

[7] Mannheim, op. cit., p. 220. [8] Sigmund, op. cit., p. 4.

[9] Mannheim, op. cit., p. 224; p. 97.

critical sodalist's style has been reiterated the distinct apprehension of falling victim to a lifeless ideology[1] and the discernible intent to remain other-directed and not ideologically or traditionally inner-directed.[2]

Finally, the fifth attribute distinctly possessed by the critical sodalist was his capacity to refer the ultimate meaning of current sodality developments to himself. This individualized reference resembled the questioning and reasoning of the autonomously other-directed person according to Riesman.[3] Not primarily concerned with the ideological instrumentality of sodality programs in themselves, the critical sodalist has maintained an openness to evaluating the effects of such programs on the individual sodalist himself.[4] He justified the meaningfulness of sodality change not so much in terms of consistent it was with tradition or how practical it was for college or community but rather in terms of how it confronted the need a sodalist had for living a meaningful, religious life.[5] Like Mannheim's utopian, the critical sodalist believed that meaningful change affecting personal holiness was transitional to a more complete state of perfection.[6] And he ventured to work for change that was most beneficial to himself.

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[1]Schurmann, op. cit., p. 147. [2]Riesman, op. cit., pp.15-16

[3]Ibid., p. 256.

[4]William O. Martin, Metaphysics and Ideology (Milwaukee: Marquette University Press, 1959), p. 1.

[5]Gusfield, loc. cit. [6]Mannheim, op. cit., p. 223; p.196.

In the estimation of the writer, a sodalist's critical religious orientation has considerable similarities to a utopian mentality, especially the liberal-humanitarian approach of Mannheim. Both in its distinguishing features and related attributes of style, the critical religious orientation can best be understood as utopian in nature. And, in contrast with the critical approach, the non-critical religious orientation was understood to be more ideological.

In addition to the concept of critical religious orientation, the study of college sodalists attempted to delineate certain types of behavioral participation and attitudinal identification that were hypothesized to be associated with such an orientation. The writer tested for a negative association between critical orientation and high degree of participation and positive attitudes with respect to sodality life. Hypothetically, the more critical sodalist was less likely to be involved with his religious-action group as measured by participation and positive attitudes. The empirical investigation of involvement has apparently confirmed the hypothesis. The theoretical framework of ideology and utopia partially anticipated this finding. For the non-ideologically oriented individual has been considered most likely to be critical and not active.[1] The person with an ideological orientation, however, was described in the literature as actively committed to established goals[2] and as experiencing a

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[1] Brzezinski, op. cit., p. 172.

[2] Sigmund, op. cit., pp. 3-4.

moral obligation to act toward social reality.[1]

An analysis of specific behavioral items from the survey questionnaire revealed that critically oriented sodalists participated to a much lesser degree in selected aspects of sodality life. This might well be interpreted in terms of similarities between the critical religious orientation and the utopian mentality. For example, not looking for ideological identity satisfaction in the sodality might help explain why critical sodalists devoted little time to sodality life.[2] Critical sodalists might have had fewer close college friends in sodality because they did not share the same ideological commitment to it as non-critical ones.[3] Without ideological encouragement to support current group activity, critical members might have been less inclined to participate in the apostolic activities.[4] Not ideologically convinced of its success, the critically oriented sodalists might have yielded to their dissatisfaction and refrained from recruiting new members to sodality.[5] Not being motivated by organizational ideology might aid in explaining why critical sodalists were reluctant to remain in their group until college graduation.[6] Without the ideological certainty of its possibility for providing real meaning for life, critical members

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[1]Bernard O. Brown, "An Empirical Study of Ideology in Formation," Review of Religious Research, IX (Winter, 1968, p. 82.

[2]Apter, op. cit., p. 21. [3]Schurmann, op. cit., p. 46.

[4]Cameron, op. cit., p. 78. [5]Brzezinski, op. cit., p. 172.

[6]Schurmann, op. cit., p. 39.

of sodality might have been more willing to say that they would not be joining a group like the sodality after graduation.[1] And their reasons for not joining might have arisen from a possible discontent on their part with an ideological rationale of goals and means for perfection.[2] Finally, lack of any noticeable inclination to perform regularly the customary spiritual and ascetical practices of sodality might be explained as correlative to a non-ideological instrumental approach to the group's religious life.[3]

That aspect of involvement which was measured by attitude questions disclosed the much more negative evaluation of sodality made by critical members than non-critical members. Again, the concepts of ideology and utopia can be applied in order to understand differences between the two types of sodalists in their attitudinal identification with sodality. Alienation from an organization because of its marginal importance and questionable value might have a significant factor in the critical sodalist's much greater tendency to view their sodality as considerably out of touch with student life at college.[4] Utopian pessimism concerning the eventual outcome of current developments in sodality might have had a good deal to do with critical soda-

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[1] Brzezinski, op. cit., p. 172.

[2] C. Wendell King, Social Movements in the United States (New York: Random House, 1965), p. 90.

[3] Martin, loc. cit.

[4] Weisberg, op. cit., p. 347.

lists' doubtfulness about their group's future.[1] With utopian unwillingness to rationalize present conditions, the critically oriented member might have been more disposed to acknowledge his group's being held in low esteem and poorly stereotyped by students who were not sodalists.[2] Not ideologically defensive[3] but rather echoing his own disenchantment, the critical sodalist might have been more sensitive to factors which seemed to justify his fellow students' negative opinion of sodality.[4] Perhaps, a utopian responsiveness to the questioning of his contemporaries has led the critically oriented sodalist to voice an awareness of his fellow students' unfavorable evaluation of his own membership in sodality.[5] Without a feeling of ideological unity with the group, critical sodalists might have been more able to express negative reasons of their own for their hesitation to continue as sodality members.[6] Possibly having rejected ideological constraints of inner-direction, the critical sodalist might have found it easier to be skeptical of sodality traditions.[7] A radical, non-conforming, and sometimes scornful posture toward the group might help explain a critical sodalist's low evaluation

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[1] Merton, Social Theory and Social Structure, p. 496.

[2] Moore, loc. cit.

[3] Robert E. Lane, "Reply to Dickinson," American Sociological Review, XXXII (April, 1967), p. 304.

[4] Riesman, op. cit., p. 305.

[5] Ibid., p. 256; p. 21. [6] Apter, op. cit., p. 18.

[7] Riesman, op. cit., pp. 15-16.

of sodality and equally low action tendency toward it.[1] On the other hand, the critical member's higher potency toward his idea of what his fellow college students were like and his more favorable appreciation of their change orientation might have its roots in the fact that his critical orientation has not been ideologically threatened by persons outside sodality with opposing viewpoints.[2] In short, the concepts of ideological and utopian mentality have offered the writer various insights into an explanation of the low behavioral participation and negative attitudinal identification characteristically associated with critically oriented sodalists. Insofar as can be determined at this stage of research in Catholic religious-action groups, the similarities in the utopian mentality and the critical religious orientation afforded the writer with a much more precise understanding and significant explanation of the religious orientation of the critical sodalist, his style, and his involvement in his religious-action group's life than would have been possible with the help of sect-church theory or Merton's goals-means paradigm.

Criticism of Methodology

The methods for the study consisted in conceptual, operational, and logistical approaches to the problem of just what was the nature of the critical religious orientation and what characteristics were most consistently associated with it. Each approach

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[1] Weisberg, op. cit., p. 358.

[2] Ibid., p. 351.

has very briefly been criticized in this section.

In terms of conceptual framework, the use of the abstract ideological and utopian mentalities to descriptively interpret the non-critical and critical religious orientations respectively had to be qualified. For ideology and utopia were relative to one another.[1] In fact, they were said to be dialectically interrelated.[2] Mannheim has attested to their being both ideal-types and, as such, not easily identified in concrete orientations of specific individuals.[3] And he gave no assurance of which mentality, the ideological or the utopian, would ultimately survive beyond the other.[4] Thus, the writer has been careful to view the concepts of critical religious orientation and utopian mentality as analogous to each other and not equivalent. Much more could have been done to refine each of the three terms in the general concept, critical religious orientation. Moreover, the conditions to which such an approach was oriented should have been spelled out more fully as to whether, indeed, they constituted changes in the objective definition of the situation. Certainly, the concept of the non-critical orientation, since it was identified as both a personally committed and an institutionally directed approach on the part of supporters of change, required further examination. Other orientations, too, such as those of a resistor to change, of someone indifferent to change, and of

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[1] Mannheim, op. cit., p. 196. [2] Ibid., p. 199.

[3] Ibid., p. 210. [4] Ibid., p. 231.

the individual who has already dropped out of the group, should have been taken into account. Of particular interest would have been the effects each orientation had on the other. Apparent empirical differences between the critical and non-critical religious orientations should have been more thoroughly investigated as well as degrees of involvement associated with each type. The variables of respondent's year in college and length of association with sodality, discovered to be probable intervening variables, could have been more adequately controlled or at least conceptually anticipated before the critical sodalist, his style, his behavior and feelings about his sodality were to be understood. More detailed work could have been done on the meaning of change for the critical sodalist, its meaning for other types of sodalists, and its meaning for sodality evolution and the sociology of lay apostolic groups in the Catholic Church.

In terms of operational techniques in the measurement of the variables, certain attempts should have been made for increasing the validity and reliability of the various indices constructed in the study of critical religious orientation. Ideally more mutually exclusive codes could have been established and critered more clearly in order to determine who the critical sodalist was, essential features of his orientation, specific dimensions of the possible attributes of style hypothetically related to his approach, and levels of behavioral and attitudinal involvement. In addition to open-end questions several statistically refined scales could have been developed to measure each

of these concepts. As they now stand, the indices in this thesis of necessity must be sharply criticized. The Index of Intellectual Viewpoint failed to discriminate hypothetical differences between the critical and non-critical sodalists. The Index of Extrinsic Motivation was constructed to isolate gradations in intrinsicity rather than degrees of extrinsic motivation. The Index of Non-Commitment could have received more attention in preparation since, ostensibly, orientation and commitment were analytically distinct. The Index of Secular Tone did not distinguish the personally secular and the structurally secular nor the role that might have been played by some idea of God or sacred that might subtlely have been operative behind concern for secular needs. And the Index of Individualized Reference should have discerned whether the meaning change had for a sodalist was simply emotionally satisfying or cognitively stimulating. The writer intends to reconceptualize each attribute of style and to operationalize all of them in more accurate and informative indicants in further research.

Finally, in terms of logistics of research, this study of a religious-action group's membership orientations to changes in the group required greater statistical knowledge of the universe of sodalists from which to draw a truly representative sample for survey investigation. Little factual data were available on the number and location of groups to be studied in the thesis; even less was known of the size of the groups, members' sex and college year, and the total number of sodalists attending American Jesuit

colleges and universities in 1966. The problems of mailing questionnaires and of securing usable returns just prior to and during the Christmas vacation have, in the writer's estimation, severely limited any genuine understanding which can be derived from the situation studied in the hypothesis. The use of a research instrument like the "College Group Survey" should have been supplemented by personal interviews of sodality leaders, moderators, and--most importantly--the 36 high critical sodalists subsequently included in the statistical manipulation of data. Many were the obstacles that presented themselves throughout the conduct of the study. Since any or most of the difficulties encountered could have interfered with immediate empirical accuracy and ultimate theoretical meaning of the research, the writer has continued to qualify the findings of his research.

Assessment of Findings

So that the hypothesized negative association between critical religious orientation and active involvement in sodality could be tested, the thesis proposed to measure involvement with specific questions that dealt with selected aspects of behavior and attitudes of sodalists. Although many interesting findings emerged through the statistical manipulation of data, each finding was subject to criticism since it rested on an indicant of a partly doubtful construction. Certain qualifications have had to be expressed, therefore, before the results of the research could be generally accepted.

Low degree of participation in sodality life was measured by several questionnaire items. The first question on proportion of daily time spent in spiritual and apostolic activities of the sodality may have forced the respondent to make an artificial estimation of time given to unclearly defined activities in a way of life that resisted segmentation. The second question, dealing with the enumeration of five closest college friends in sodality, may have ignored the likelihood that comparatively new members might have had neither the time nor the opportunity to establish close personal ties with many, if any, of the older members. Other factors besides the personal choice of the respondent could have kept his close friendships in sodality at a low level. The third question concerning apostolic activities overlooked the fact that some groups had no sodality-sponsored activity. Replies to the fourth question about current efforts to recruit new members showed that both critical and non-critical sodalists were not likely to be recruiting in the same manner as they had in previous years. Nor were either type's reasons very different from the other's. The fifth question ascertaining whether or not the respondent would choose to remain in sodality until graduation did not really tap behavior as it did an estimate of the future, an indeterminate condition. The sixth question on the probability that the respondent would join a group like his college sodality after graduation also enlisted an answer about which the respondent had minimal certainty. The writer's inadequate coding of reasons for a sodalist's not

joining another religious-action group after graduation diminished any practical chance to understand the non-committal replies. The final question concerning regular performance of customary spiritual activities of sodality seemed oblivious of the fact that, when the survey was being conducted, many sodality groups were downgrading most such practices as being of questionable relevance to contemporary needs of members and those for whom the sodality worked.

Low degree of evaluation of sodality was discovered from an analysis of several attitude questions. The first question presented the respondent with concentric circles on which he was to describe the sodality's relationship to focal interests of campus life but left these interests undefined. Thus, each respondent was left to use his own criteria to determine important college issues and to designate how the sodality addressed itself to the center of campus life. The second question, an estimation of sodality's future on campus was similarly vague in defining the concept of future; it might have elicited only clever guesswork from a respondent. The third question, dealing with how the sodalist thought non-sodalists perceived his group, and the fourth question on reasons for such a perception might have exceeded the competency of the respondent and, thus, have induced the respondent to make a non-committal reply. Likewise, the fifth question concerning reasons for non-sodalists having pejoratively evaluated a particular sodalist's membership in the group might have demanded knowledge beyond the ability of that

same sodalist. Moreoever, no association was found to exist between type of religious orientation and identification of various kinds of evaluation which non-sodalists made regarding a particular sodalist's membership. The sixth question asked the respondent to report any differences between his original reasons for joining sodality and his current reasons for continuing as a member. This question entailed a degree of recall that might not have been possible for many sodalists, and no certainty existed that what they said actually represented more than a view of the past as seen by the present. The seventh question about sodality traditions showed an equal lack of familiarity with several traditions on the part of the critical and the non-critical sodalists. Finally, the semantic differentials were stated entirely too briefly, and were of limited value. They illustrated similar trends in judging the meaning of concepts for sodalists with either type of religious orientation.

To summarize, then, weaknesses in question formulation effectively curtail unwarranted generalizations from particular findings. Taken as a whole, the results did support the contention that critically oriented sodalists were less involved in sodality than were the non-critical ones. Other survey items, such as questions concerning leadership, past efforts and success at recruiting new members, participation in other lay apostolate activities than sodality's, and almost all of the semantic differential, failed to discriminate significant differences between sodalists with critical and non-critical religious

orientations. And the relatively non-powerful chi-square test of statistical association between variables, while useful in substantiating the hypothesis, gave no inkling of how strong the association was or whether the relationship was causal. Although the results of his study have sufficiently withstood analysis, the writer has had to qualify their value for pointing out new areas of possible investigation.

Implications for Further Study

As was earlier remarked, this research demonstrated the need for refining the concepts of critical and non-critical religious orientation as well as for more adequately measuring the kinds of behavior and attitudes associated with each orientation type. Follow-up studies on the current and succeeding college sodality membership should be carried out. Special consideration must be accorded to sodalists who have left the group while yet in college, since examination of extreme viewpoints could further clarify some of the basic features of the critical orientation and the attributes of style related to it. Former sodalists who have been separated from sodality by college graduation and graduate sodalists who have joined other groups should also be studied in order to assess the implications of past sodality affiliation on life after college. Other sodality groups at non-Jesuit colleges and universities, in Catholic parishes and high schools, and on the graduate and professional level should receive comparable attention. Besides sodality, there are

numerous similar groups of the Catholic lay apostolate, such as the Newman Student Association and the Young Christian Worker movement, that could be researched concerning their memberships' viewpoints on changes following Vatican II. And investigations of smaller religious-action groups in Protestant denominations and in the varieties of Judaism would yield interesting ecumenical comparisons about group developments within broader religious bodies and membership orientations toward change. As for recent Roman Catholic developments, understanding the critical religious orientation might facilitate explanations for the rapidly mushrooming underground church and for Catholics who have elected to become institutional disaffiliates.

From his thesis research the writer has concluded that the interpretation of change in religious groups and the meaning of the members' orientations toward change can better be understood in terms of a theoretical framework which has developed the concepts of ideological and utopian mentality. It is the writer's intention to apply these concepts in his future work in the sociology of religion.

APPENDIX

"COLLEGE GROUP SURVEY"

Directions: Most questions can be answered by a check mark (✓) in the space beside the statement which best fits your answer. In the few questions that ask you to write a brief reply, please answer frankly. If you need more space, you may continue your answer on the back.

1. In what year in college are you now enrolled?
   _____ (1) Freshman
   _____ (2) Sophomore
   _____ (3) Junior
   _____ (4) Senior
   _____ (5) Other (Specify:_____)

2. How long have you been associated with your college Sodality?
   _____ (1) this is my first year
   _____ (2) this is my second year
   _____ (3) this is my third year
   _____ (4) this is my fourth year
   _____ (5) other (Specify:_____)

3. What is your sex?
   _____ (1) male
   _____ (2) female

4. What was your age at your last birthday?
   _____ (1) 18 years or younger
   _____ (2) 19 years
   _____ (3) 20 years
   _____ (4) 21 years
   _____ (5) 22 years or older

5. What size was the community in which you were mostly raised?
   _____ (1) raised on a farm or open country
   _____ (2) a small town of less than 10,000 (not a suburb of a large city)
   _____ (3) a town or small city of 10,000-100,000 (not a suburb of a large city)
   _____ (4) a large city of more than 100,000
   _____ (5) a suburb of a large city

6. What is (or was) the main nationality background of each of your parents? With what nationality do you identify yourself?
   (1) father's nationality: _____
   (2) mother's nationality: _____
   (3) my own nationality identification: _____

7. What is (or was) the main occupation of your father or stepfather?
   (1) job he holds (or held): _____
   (2) firm, agency, or organization for which he works (or worked): _____

8. How much formal education did your parents have? (For each parent, check the statement that best answers).

	FATHER	MOTHER
(1) some grade school		
(2) finished grade school		
(3) some high school		
(4) finished high school		
(5) some college		
(6) finished college		
(7) attended graduate or professional school after college		

9. Check which statements were true or not true of your family before you entered college:

	TRUE	NOT TRUE
(1) both were Roman Catholics		
(2) there was a close relative who was a priest or a nun		
(3) mother was an active member of a parish organization		
(4) father was an active member of a parish organization		
(5) Catholic magazines and newspapers came into the house regularly		
(6) someone in our family did charitable work for the church (like visiting the sick and helping the poor		
(7) I served as an altar boy or was a member of the choir		

10. What was your Catholic education before entering college?
    _____ (1) no Catholic grade school education
    _____ (2) some Catholic grade school education
    _____ (3) completed Catholic grade school education
    _____ (1) no Catholic high school education
    _____ (2) some Catholic high school education
    _____ (3) completed Catholic high school education

11. Did you ever attend a Jesuit high school?
_____ (1) yes
_____ (2) no

12. Did you ever have experience with the Sodality during high school, or with any other high school lay apostolate group?
_____ (1) yes, I was a Sodalist in high school and an officer
_____ (2) yes, I was a Sodalist in high school but not an officer
_____ (3) no, but I was a member of another lay apostolate group called _____
_____ (4) no, nor was I a member of any other lay apostolate group

13. Looking back on your decision to join your college Sodality, what do you think most influenced you to become a member?

_____

_____

_____

14. If your reasons for first joining your college Sodality differ any from the reasons why you now continue to be a member, indicate why you are now in your college Sodality and what may have caused your reasons to change.

_____

_____

15. Since you first joined your college Sodality, have you become aware of any changes in its program, members, or outlook toward the college campus or the community around it?
_____ (1) yes
_____ (2) no
_____ (3) undecided

16. Just what changes, if any, may have taken place in your college Sodality since you first joined?

_____

_____

17. If changes are continuing to take place in your college Sodality, what are you doing to bring them about?

_____

_____

18. What is your opinion of changes which may have taken place or which may now be taking place in your college Sodality?

_____

_____

19. Which of the following do you regularly perform? ("Regularly" means "daily" or "almost daily" unless otherwise stated) Next to each item you check, briefly indicate why you do it.

		CHECK	REASON
(1)	morning offering		
(2)	acts of faith, hope, love, gratitude		
(3)	three Hail Marys		
(4)	participate at Mass		
(5)	receive the Eucharist		
(6)	personal (mental) prayer		
(7)	read the Scriptures		
(8)	rosary or Little Office of Mary		
(9)	evening examination of conscience		
(10)	confession (weekly)		
(11)	conference with spiritual director (monthly)		
(12)	gain indulgences (as often as possible)		

20. In addition to the items above, is there anything else you regularly perform? And if so, why do you do it?

_____

_____

_____

Directions (for QUESTIONS #21-35): Each of the next 15 questions has four alternative answers. Consider each of the alternatives according to the degree to which it expresses your feeling or thoughts on the question. Mark a "1" beside your first choice, a "2" beside your second choice, a "3" beside your third choice, and a "4" beside your fourth choice. Please be sure to rank your choices 1, 2, 3, and 4 for each question. The statements should be chosen according to your own feelings rather than what you may think is a theologically correct answer. Actually, each answer may be considered correct. It is your own real attitudes which should determine your choices.

21. Religion has meaning for my daily life primarily as:

_____ A set of guides for judging right from wrong
_____ A set of beliefs which I hold
_____ Answers to important questions I face as a human being
_____ A realization that I am following a revealed way of life

22. I practice Catholicism because it:
_____ Has the means to make me a better person
_____ Allows me to participate in the work of Christ
_____ Is the best way of being good and reaching heaven
_____ Has a true doctrine

23. I usually think of God as:
_____ One who loves and works in man
_____ One to whom I can go for help or comfort
_____ One who is the creator of all things
_____ One who judges my behavior

24. When I think of God, I think of Him as being:
_____ In the Blessed Sacrament
_____ Working in and through the church
_____ All about me
_____ In heaven

25. The thought of God gives me feelings of:
_____ Awe and mystery
_____ Peace and security
_____ A certain worry or apprehension
_____ Love and desire for God

26. I follow my moral principles because:
_____ I have a fear of sin and its consequences
_____ I am a better person for following them
_____ They give order to my life
_____ They flow from my beliefs

27. In my opinion, the best single indicator of the value of a person is whether he or she:
_____ Is devoted to the welfare of others
_____ Has good personal qualities
_____ Has a knowledge of the truth
_____ Has good habits and avoids sin

28. In my opinion, that person is the best Catholic who:
_____ Has developed excellent qualities as a person
_____ Has a thorough knowledge and understanding of his religion
_____ Attends the sacraments and remains free from sin
_____ Takes a religious view of his relations to other people

29. When I pray, I do so usually because:
_____ I realize that I have an obligation to pray
_____ I want to carry on a conversation with God
_____ It gives me a good and peaceful feeling
_____ I know that I am dependent upon God

30. I attend Mass and receive Holy Communion because:
_____ It gives me a feeling of peace and happiness
_____ It is one of my duties as a Catholic
_____ They are major tenets of my beliefs
_____ It brings me closer to God

31. I go to confession because:
_____ It gives me peace of mind
_____ I believe that it remits my sins and increases sanctifying grace
_____ I want to improve my relationship with God
_____ I want to erase the stain of sin and to begin again with a clean slate

32. When I think of the "Catholic Church," I usually think of:
_____ A religious organization which holds certain beliefs
_____ A religious organization involved in the redemption of man
_____ A religious organization governed by the hierarchy
_____ A religious organization which guides man's behavior

33. In my opinion, the most important contribution which the Church is giving to the modern world is:
_____ A correct set of guides for man's behavior
_____ An improvement of personal lives
_____ A correct knowledge of God
_____ An increase in love in the relationships of men

34. In my opinion, the advantage which most Catholics derive from their religion is:
_____ An understanding of God
_____ An enrichment of their lives and personalities
_____ Aid and guidance in avoiding sin
_____ A greater share in the work of Christ

35. The term, "state of grace," means to me:
_____ A sharing in the life of Christ
_____ An absence of serious sin
_____ Peace of soul with God
_____ A healthy spiritual condition of the soul

36. Give a brief opinion of the following, leaving blank those with which you might not be familiar. If you are familiar with an item but have no opinion, please write "no opinion."
(1) Act of Consecration: _____
(2) Candidate period: _____
(3) Mary as model: _____
(4) Spiritual Exercises: _____
(5) Direction Magazine: _____
(6) New General Statutes: _____
(7) Proposed General Principles: _____
(8) main Jesuit moderator of your college Sodality: _____

37. Are you now or were you ever a Sodality officer in your college Sodality?

_____ (1) yes, I am now an officer and my position is:

_____

_____ (2) yes, I was an officer and my position was:

_____

_____ (3) no, I am not now nor was I ever an officer

38. Please list only the lay apostolate activities of your college Sodality in which you personally are involved this Fall 1966.

_____

_____

_____

39. Please list any other lay apostolate activity--besides your college Sodality's--in which you personally are involved this Fall 1966.

_____

40. Of your five closest friends in college, how many of them are members of your college Sodality?

_____ (1) one
_____ (2) two
_____ (3) three
_____ (4) four
_____ (5) five
_____ (0) none

41. Of your five closest friends in college who are <u>not</u> members of your college Sodality, what activities do you share in common with them both at college and outside of college?

(1) at college: _____

_____

(2) outside of college: _____

_____

42. Have you ever tried to interest someone in joining your college Sodality?

_____ (1) yes, often
_____ (2) yes, a few times
_____ (3) yes, once or twice
_____ (4) no, never

43. Did you ever succeed in getting someone to join your college Sodality?

_____ (1) yes, several
_____ (2) yes, a few
_____ (3) yes, one or two
_____ (4) no, none

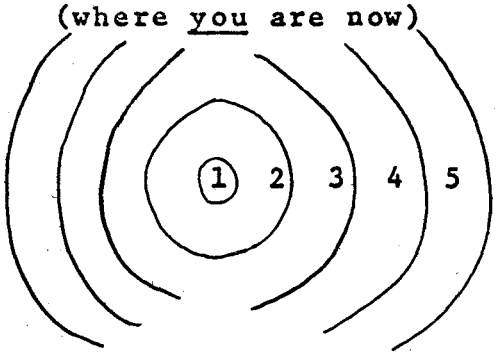
44. Are you now trying to interest someone in joining your college Sodality?

_____ (1) yes, several
_____ (2) yes, a few
_____ (3) yes, one or two
_____ (4) no, none at this time

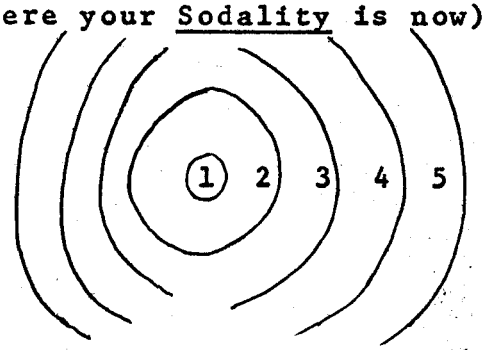
Why did you check the one you did? _____

45. Suppose the circles below represented the life at your college. The center of the circles represent the center of things at college. In Circle #1, please underline the number which you think represents where you are now. In Circle #2, underline the number which you think represents where your college Sodality is now.

CIRCLE #1
(where you are now)



CIRCLE #2
(where your Sodality is now)



46. Why did you underline the number you did in Circle #1?

_____

47. Why did you underline the number you did in Circle #2?

_____

48. How do you think students at your college who are not associated with your Sodality view your college Sodality? Why?

(1) how: _____
(2) why: _____

49. How do you think students at your college who are not associated with your Sodality view your membership in the college Sodality? Why:

(1) how: _____
(2) why: _____

50. At this time, do you think you will be remaining in your college Sodality until graduation?

_____ (1) yes
_____ (2) no
_____ (3) undecided

Why did you check the one you did? _____

51. How do you feel about the future of your college Sodality at your college? Why?
(1) how: _____
(2) why: _____

52. When you graduate from college, do you think you will be joining some kind of lay apostolate or professional group like your college Sodality?
_____ (1) yes — Why did you check the one you did?
_____ (2) no _____
_____ (3) undecided _____

53. All things considered, about what per cent of your time each day do you devote to the spiritual and apostolic activities of your college Sodality?

_____ per cent of time each day

54. What is the college or university you are now attending?

_____

55. What is the name of the Sodality or religious-action group at your college with which you are associated?

_____

56. What is your academic subject major in college, and what degree are you pursuing? (If undeclared, what do you think these will be?)
(1) academic subject major: _____
(2) degree being pursued: _____

57. Besides your college Sodality, in what other activities or groups at college are you an active participant this Fall 1966? (please indicate any officer positions you hold)

_____
_____
_____
_____

58. Outside of college, are there any other organizations in which you are an active participant this Fall 1966? (Also indicate any officer positions you hold)

_____
_____

59. Which of the following best describes your present living situation while attending college?
_____ (1) living with family and commuting to school
_____ (2) not living with family, but also not living in the college dormitories
_____ (3) living in the college dormitories
_____ (4) other (Specify: _____)

60. Do you now hold a job while attending college?
_____ (1) yes, a full-time job
_____ (2) yes, a part-time job
_____ (3) no

61. Why did you choose to enter the college in which you are now enrolled, and what is your opinion of the college now that you are a member of its student body?
(1) why: _____
_____
(2) my opinion: _____
_____

62. What is your most recent cumulative grade point average in college? Please state if this is based on a 3.0, 4.0, 5.0, or some such system. (If you do not know your most recent cumulative grade point average, then please estimate from past experience whether your most recent cumulative grade point average is A+, A, A-, B+, B, B-, C+, C, C-, etc.)
(1) I know my most recent cumulative grade point average and it is _____ and this is based on a _____.
(2) I have to estimate my most recent cumulative grade point average as being a _____ and this is based on a _____.

63. Please list all the weekly or monthly periodicals or newspapers that you regularly read:
_____
_____
_____

64. What occupation do you think you will enter?
_____ (1) I have decided, and the occupation is _____
_____
_____ (2) I have not decided yet, but I am considering the following occupations: (a) _____ and (b) _____

65. Why are you planning or considering entering the occupation which you listed in the previous question?
_____
_____

Directions: Below, you will find three phrases with which you are familiar. After each phrase, there appear five pairs of words. Take each of the three phrases separately and try to locate where you think the phrase lies on the spaces provided between each of the five pairs of words. Simply mark with a check (✓) the one space that best expresses your opinion about where the particular phrase lies in relation to one or the other of each of the five word pairs. FOR EXAMPLE, a check mark in the middle space indicates you feel the phrase is not closer to one word than another. A check mark in the space right next to the word indicates you feel the phrase is closest to one word and not the other. Finally, a check mark between the middle space and the closest space indicates you feel the phrase is somewhat--but not very--close to one of the word pairs. LET YOUR FIRST FEELINGS GUIDE YOU IN MARKING EACH CHECK RATHER THAN TRYING TO THINK DEEPLY ABOUT EACH ONE.

PHRASE #1: My College Sodality

Feminine	____	____	____	____	____	Masculine
Valuable	____	____	____	____	____	Valueless
Fast	____	____	____	____	____	Slow
Man-centered	____	____	____	____	____	God-centered
Changing	____	____	____	____	____	Constant

PHRASE #2: Jesuits at My College

Man-centered	____	____	____	____	____	God-centered
Fast	____	____	____	____	____	Slow
Constant	____	____	____	____	____	Changing
Masculine	____	____	____	____	____	Feminine
Valueless	____	____	____	____	____	Valuable

PHRASE #3: Students at My College Who Are Not Sodalists

Slow	____	____	____	____	____	Fast
Constant	____	____	____	____	____	Changing
God-centered	____	____	____	____	____	Man-centered
Masculine	____	____	____	____	____	Feminine
Valueless	____	____	____	____	____	Valuable

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APPROVAL SHEET

The thesis submitted by Michael McCloskey has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

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Date

Robert E. Lamm
Signature of Adviser